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COK-H00621-155-G50/1554

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JANUARY, 1947

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THE
CALCUTTA REVIEW

JANUARY, 1947

SOME FIELDS OF INDOLOGICAL RESEARCH*

JITENDRA NATH BANERJEA, M.A., Ph.D.
Lecturer, Calcutta University

FRIENDS AND FELLOW WORKERS,

I cannot sufficiently express my thanks for the honour which you have conferred on me by electing me the President of the Ancient India Section of the Indian History Congress—Ninth Session, in the historic city of Patna. I know that it is your kindness which has led you to choose me for this onerous task which, I am afraid, I may not be able to fulfil to your satisfaction.

The section over which I have been asked to preside covers a period which is one of the most interesting and intriguing in the whole history of India. The interest as well as importance attaching to it is mainly due to the fact that as a whole it is a period when races and tribes beginning from the 'Wiros' of the remote past to the Hunas and other allied tribes from lands far distant were coming to and settling in India and helping in their respective ways to build up the Indian culture of the subsequent times. The origins of most of the institutions, secular and clerical, that came to characterise the life of the Indians lie imbedded in this period and the cultural heritage of a vast majority of the people was built up piecemeal in this early formative period of Indian history. Even before the 'Wiros' or the Aryans migrated into the country, part of it was inhabited by a race possessing great material culture and civilisation, who

* Address delivered by J. N. Banerjea, M.A., Ph.D., as the President of the Ancient India (up to 711 A.D.) Section of the Indian History Congress in its Ninth Session (1946) at Patna.

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might also either have been immigrants or might have been the children of the soil. Their contribution to the composite civilisation was immense, though it is difficult to analyse its constituent elements after the lapse of so many millennia.

Our knowledge about the first part of this age is still comparatively meagre and this is so for the very simple reason that many of the materials we possess for reconstructing its history in its wider sense are open to interpretations which are not universally accepted. The history of the Indus valley culture can no doubt be partly recovered with the help of many interesting structural and other remains that have been brought to light by the archaeologists; but in the absence of any clear literary data of contemporary or subsequent times for the confirmation of our present-day explanations of many of our finds, this work of reconstruction has necessarily been partial and incomplete in character. One of the most interesting discoveries in this region, the host of seals and seal-impressions with the various pictographic characters on them, has made our task difficult on account of their very enigmatic nature. Serious and laudable attempts have been made in the past and are still being made by a devoted band of researchers for the decipherment of the characters on them, which, if it could be done to the satisfaction of all, may throw a flood of light on this dark period of Indian history. But these attempts are at their best so many hypotheses which cannot claim the honour of being regarded as well-established truths. The seals themselves and numerous other major and minor antiquities of this period, however, give us a glimpse into the mental workings of the people who made them, and it is possible to trace their influence in the Indian concepts of historical times. The Aryans who came to India during the last phase of the activities of the earlier Indus valley settlers have left us material objects of no consequence from which we can derive our knowledge about them; but the large mass of literature divisible into chronological groups that have survived have compensated to a very great extent the paucity of archaeological remains. These have enabled us to form an idea about their thought-developments and find the roots of many of the beliefs, practices and conventions in these very conceptual operations of our remote ancestors. The Vedic Aryans also appear to have imbibed in course of their prolonged contact with the earlier inhabitants many cultural traits which modified and re-shaped their civilisation. From the end of the Vedic age up to the end of the period under review, it is a long process of transformation and development—the change of

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the Vedic religion and culture into the composite Hindu culture of the subsequent times brought about by various factors, mostly indigenous and several others foreign. The post-Vedic age saw the growth and development of various religious creeds the administrative experiments of far-reaching character resulting sometimes in the formation of separate monarchical or non-monarchical systems of government or at other times in the gradual integration of most of them into a vast empire, the systematisation of numerous institutions, legal, judicial, economic, socio-religious and religio-philosophical in character, various orderly arrangements of language, the vehicle of surging thought, and different classifications of the rules of speech in which Sanskrit and Prākṛit were moulded, the evolution of scripts, Brāhmī and Kharoshṭhi, and lastly the rise and progress of multifarious artistic activities which culminated in the sublime achievements of the Gupta age. Thus, this period, from whatever angle we view it, is one of outstanding importance, and it is a matter of deep satisfaction that a devoted band of researchers, both Eastern and Western, have made their best efforts to throw light on the dark corners of its history in its various aspects. It is upon us now that the task of the earlier torch-bearers has fallen and the sacred duty of every one of us, especially the Indians, is to advance further the knowledge about the early history and culture of our beloved country.

It is not my present task to take stock of what has already been done and what is now being done as regards the fulfilment of the noble work of reconstruction of the ancient history of India in its different branches. I do not think it will be necessary for my learned friends assembled here today who have made distinct contributions themselves. But I should like to lay stress here on one important point. Scholars in the past have done a great deal for the unravelling of various knotty problems of political, administrative and institutional history of India of this period; many of the present generation are also engaged in the same task and by their disinterested and one-souled endeavours have added and are constantly adding copiously to the stock of our knowledge of this nature. This is just as it should be, though more earnest efforts of generations of scholars are still necessary for the solution of numerous such problems which still remain unsolved. But what I should like to emphasise is that we have not yet applied the same amount of collective energy to the proper elucidation of the history of Indian religious systems, especially of the Brāhmaṇical ones, as was devoted to the other branches of

Indological research. Vedism, Buddhism and, to a certain extent, Jainism no doubt engaged the attention of a large number of ardent researchers, both Eastern and Western, and their contribution to the study of these subjects has been immense and varied in character. As regards the study of Brāhmaṇical Hinduism, particularly that phase of it which deals with the evolution of its different cults and sects, there is much that still remains to be done. The reason for the comparative dearth of a collective study in this branch of Indology is probably to be found in the earlier aversion in the minds of Indologists towards the Purāṇas as useful sources for the reconstruction of authentic history of any importance. It is the Purāṇas, however, especially the major earlier ones, which are some of the real repositories of interesting and important data about the Brāhmaṇical cults which are sometimes called, and rightly so, 'the Puraṇic religions.' But thanks to the ungrudging toils of an earnest group of workers, mainly Indian, the suspicion with which the Purāṇas had originally been regarded as a fruitful source for the study of particular branches of Indology has been greatly cleared and it is desirable that work connected with the history of the evolution of the early Brāhmaṇical cults be taken up in right earnest. The Puraṇic literature supplemented by other literary and archaeological data is the principal source for the study of this subject and elucidation of many problems that would constantly arise in its course. It is not that no start has been made; but it may be confessed that our knowledge of this topic has not advanced a great deal beyond the stage it reached when R. G. Bhandarkar wrote his work 'Vaishṇavism, Śaivism and Minor Religious Systems' a few decades ago. I do not refer here to the progress of our ideas about the philosophical or doctrinal aspects of these cults, but I particularly allude to the reconstruction of their regular and systematic history derivable not only from ample literary sources which require to be studied with care and circumspection, but also a large mass of archaeological materials, monumental or sculptural, epigraphic and numismatic, that are still preserved to us. I know that some notable progress has been made since the publication of the above work just mentioned, especially in the systematic study of the historical evolution of several of the major branches of the sectarian religions, like Vaishṇavism, Śaivism and others. Much, however, still remains to be done not only with regard to the elucidation of the history of other minor branches of the Purāṇic religions studied very little up till now, but the historical study of the major ones also needs be continued with zest and devotion in

the light of fresh discoveries of literary and archaeological character. When L. R. Farnell brought out his magnificent work on *The Cults of the Greek States* about half a century ago, he attributed the cause of the neglect for the study of Greek religion by English scholars to 'the confusion of Greek mythology—that apparently bizarre and hopeless thing—with Greek religion' made by them. He tried to disentangle myth from religion, only dealing with the former so far as it seemed to illustrate or reveal the latter, and aimed at giving a complete account of the names and ideas that were attached, and of the ceremonies that were consecrated, by the Greek states to their chief divinities. In fulfilling this task, he surveyed the most important texts and monuments that express the actual religious conceptions of the various Greek communities at different historical epochs. I do not know whether it will ever be possible for us to bring out a work on the history of Brāhmaṇical cults of ancient India of such a comprehensive character, for it is to be confessed that though our literary data of the early period for this purpose are not negligible in bulk and importance, the archaeological ones of the comparatively ancient times are of a limited and fragmentary nature. But a systematic and intelligent study of whatever material we possess at present and those we hope to discover later in the course of explorations and excavations of old sites of India, many of which are still waiting for the excavator's spade, will enable us to emulate Farnell's magnificent achievement. A good start has already been made; what is required now is a sustained effort in this sort of enquiry and research.

VAISHNAVISM

I shall now briefly draw your attention to a few points of interest connected with this topic, which have arisen to my mind in the course of my humble studies in Indian archaeology. I shall only take here the early history of Vaishṇavism and briefly draw your attention to the methods of its historical study which appear according to my humble opinion to be in the right lines. It was long ago shown by R. G. Bhandarkar and scholars like Grierson, Garbe, Raychaudhuri, Chanda and others that the foundations of Vaishṇavism, one of the two major cults of India, at first designated by such names as Sātvata, Pāñcharātra, Bhāgavata, Ekāntika, etc., were well laid some time before Pāṇini who refers to the worshippers of Vāsudeva and Arjuna. Though the manner in which the great grammarian puts these names in his *sūtra* (IV. 3, 98) leaves no doubt that the former was the more honoured

among the two, yet it is possible that the latter had also some cult importance at that time, for his worshippers (*bhaktas*) are separately mentioned. In the *Bhagavadgītā*, Arjuna, the interlocutor, appears in the rôle of the greatest devotee (*bhakta*) of Vāsudeva of the Vṛishṇis and there is no evidence here about the existence of an associate cult centering round him. But did such a cult ever exist as we are led to believe by the aforesaid *sūtra* of Pāṇini? If so, it must have been arrested in its growth due to the phenomenal rise to importance of that of his relation Kṛishṇa-Vāsudeva, who after his identification with the cosmic god Nārāyaṇa of the Brāhmaṇas and the Āditya Vishṇu of the Vedas became the principal cult picture of the Vaishṇavas, and it was absorbed completely like so many other elements in the well-developed Bhāgavata cult. Traces of the worship of Arjuna, however, seem to be preserved in some epic passages, where Arjuna and Vāsudeva are described as Nara and Nārāyaṇa who along with Hari and Kṛishṇa are represented as the sons of Dharma and Ahiṁsā. It is said in one of them (Udyogaparvan, 49, 19) that 'the two heroes, Vāsudeva and Arjuna, who are great warriors, are the old gods Nara and Nārāyaṇa. This is the tradition.' Nara and Nārāyaṇa were also great divine sages who practised austerities in the holy Badarikāśrama, and in the list of the 39 incarnatory forms (*Vibhavas* or *avatāras*) of Vāsudeva-Vishṇu given in the *Sātvata*, one of the oldest Pāñcharātra Saṁhitās, they occupy the 31st and 32nd positions; their earliest extant iconographic representation is found in one of the side niches of the Daśāvatara temple of the Gupta period at Deogarh (Jhansi, Central India). Here Nara and Nārāyaṇa are depicted almost in the same manner, the only noticeable difference being that Nara is endowed with two arms, but Nārāyaṇa with four, thus emphasising the comparative greatness of the latter. The epic tradition clearly shows that they were great heroes as well as sages, and this sage-like character may be traced to the Vedic tradition about the Ṛishi Nārāyaṇa having been the seer of the Purushasūkta (*R.V.*, X, 90). The worship of the heroes (vīras) was one of the most important features of the early Pāñcharātra, and the number of them came to be somewhat stereotyped at one of its early evolutionary stages. But Arjuna who was a Kaurava did not find a place in this list which, as has been shown by me elsewhere (*Journal of the Indian Society of Oriental Art*, Vol. X, pp. 65-8) contained the names of Saṁkarshaṇa or Baladeva, Vāsudeva Kṛishṇa, Pradyumna, Sāmba and Aniruddha, all of whom belonged to the Vṛishṇi clan and were close relations of one another. The epic and Purāṇic tradition clearly

proves that they were originally human beings who were later raised to the position of divinities. The *Vāyu Purāṇa* (ch. 97, vv. 1-4) says that the gods who were human by nature (*manushyaprakṛiti*) were Saṁkarshaṇa and the four others just mentioned, and they were 'celebrated as the five heroes of the clan, evidently the Vṛishṇi clan (*pañchaite vaṁśavīrāḥ prakīrtitāḥ*). This list of divine Pañchavīras should not be confused with the other epic lists of Vṛishṇi heroes, atirathas, mahārathas, etc., among whom a few of the above five sometimes find their place, who were primarily great warriors. Thus Rauhiṇeya (Saṁkarshaṇa, the son of Vasudeva by Rohiṇī), Kṛishṇa-Vāsudeva and Sāmba who is like Sauri in battle, along with Chārudeshṇa, his brother, Chakradeva and Sātyaki are the seven atirathas among the Vṛishṇis, while the seven mahārathas of the same clan are Kṛitavarman, Anādhṛishṭi, Samīka, Samitiñjaya, Kaṅka, Śaṅku and Kunti. Most of these latter class of heroes had no cult significance, which the five Vṛishṇi vīras undoubtedly possessed. This is fully corroborated by earlier epigraphic data, for the Mora Well inscription of the time of Mahākshatrapa Śoḍāsa (c. beginning of the 1st century A.D.) refers to the enshrinement of the images of the five holy Vṛishṇivīras (*bhagavatāṁ Vṛishṇīnāṁ Pañchavīrāṇāṁ pratimā*) in a stone temple by a lady Toshā by name, most probably of foreign extraction. It should be noted that excepting Sāmba, the fourth in this list, all the others constitute the four primary Vyūhas or the emanatory forms of the highest god (Para Vāsudeva) devotion to whom was one of the most important features of the early Pāñcharātra or Bhāgavata cult. The question then may be raised about the introduction of the Vyūha worship in it, and the elimination of Sāmba from the list of the worshipful ones of the Vṛishṇis. The earliest reference to the former is found by some scholars in the *Brahmasūtra* passage, II.2, 42, but it must be said that it is not explicit there and it is in the commentaries by Śaṅkarāchārya and Rāmānuja that we find their clear mention. It is possible that Patañjali (c. 2nd century B.C.) was aware of the Pāñcharātra Vyūhavāda, for while commenting on Pāṇini's *sūtra*, VI. 3, 6, he explains the form *ātmachaturthaḥ* (not *ātmanā chaturthaḥ*) in the passage *Janārdanastvātmachaturtha eva* cited by him as a *Bahuvrīhi* compound (*ātmā chaturtho 'sya*). But are we sure about it? R. G. Bhandarkar who was the first to draw the attention of scholars to the passage in this connection was himself doubtful. In any case Patañjali uses the compound Rāma-Keśava in his commentary on Pāṇini, II. 2, 34, and in his *bhāshya* on II. 79, 23, he describes Kṛishṇa as second to Saṁkarshaṇa

(*Saṁkarshaṇa dvitīyasya Kṛishṇasya*). The Besnagar inscription of Heliodorus, who was himself a Bhāgavata convert, refers only to Devadeva Vāsudeva, but the Nagari inscription of king Sarvatāta contains the names of Saṁkarshaṇa and Vāsudeva. The order in which the names are placed in the latter record which is also dated by most scholars in the 2nd century B.C. leads me to suggest that in that context they are not two of the Vyūhas, but two of the prominent Vṛishṇivīras; had they belonged to the category of the former, the form of the compound in the inscription should have been *bhagava(d)bhyāṁ Vāsudeva-Saṁkarshaṇābhyām*, in place of *bhagava(d)bhyāṁ Saṁkarshaṇa-Vāsudevābhyām*, for in the Pāñcharātra Vyūhavāda, Saṁkarshaṇa who was the possessor of *jñāna* and *balā*, two of the six ideal Guṇas of the Pāñcharātrins (*jñāna, bala, vīrya, aiśvarya, śakti* and *tejas*) was a secondary or an emanatory form of the great god Vāsudeva, the possessor of all the six. If Patañjali were really aware of the Vyūha doctrine, it may be suggested that it was of a recent growth and had not been stereotyped at that date, the belief in the cult of the Vīras being then more prominent. This seems to be borne out by the absence of any reference to it in the *Bhagavadgītā*, which comparatively recent scholarship dates in the 3rd-2nd century B.C. My suggestion appears to be further confirmed by the Nanaghat Cave Inscription of Nāyanikā (2nd half of the 1st century B.C.) where, among the various gods invoked, the names of Saṁkarshaṇa and Vāsudeva occur in this order. When, however, even a law book like the *Vishṇusaṁhitā* of a much later date refers to the Chaturvyūhas (67 : 2), Vāsudeva is named first, and then Saṁkarshaṇa, Pradyumna and Aniruddha are mentioned (*Vāsudevāya Saṁkarshaṇāya Pradyumnāyāniruddhāya*); this should be the correct order in the Vyūha doctrine, where Saṁkarshaṇa, the elder brother of Vāsudeva, emanates from him, Pradyumna, the son of Vāsudeva, from Saṁkarshaṇa, and Aniruddha, the son of Pradyumna, from his father. It should be noted that there is no place for Sāmba in this list; it is clear that along with the growing importance of the cult of the Chatur-Vyūhas, he gradually lost court with the Bhāgavatas, and all sorts of opprobrium were showered on him. I have suggested elsewhere (*Proceedings of the Madras Session of the Indian History Congress*, pp. 82-90) that this elimination of Sāmba from the list of the holy and worshipful ones might be ascribed to his mythical association with the Iranian Sun cult and its introduction into India, and to the story of his having been born to Jāmbavatī, the non-Aryan wife of Kṛishṇa-Vāsudeva (according to the epic and Purāṇic tradition

she was the daughter of the Ṛiksha king; the Mahāummagga Jātaka says that she was a chaṇḍāla woman) through the grace of Śiva, the principal deity of a rival cult. It is also possible that his identity was gradually merged in the cult picture of the north-Indian Sun worship which owed much of its re-orientation to Iranian influence, for the *Varāha Purāṇa* refers to the enshrinement of such a deity as Sāmbāditya. The points raised by me above would show that the origin of the Pāñcharātra cult should be traced to the worship of the human *heroes* who were gradually raised to the position of divinities, and some time after their divine nature was well-established, the tenets about the five-fold aspects of the one great god, Devadeva Vāsudeva, such as Para (the highest aspect), Vyūha (the emanatory one), Vibhava (the incarnatory form), Antaryāmin (the god in every individual controlling all his actions) and Archā (his concrete representation in the shape of images), were developed. This development had begun a little before the beginning of the Christian era, and continued its progress in the early centuries of the era and afterwards, when the major authoritative Pāñcharātra Saṁhitās were composed. I have shown elsewhere (*J.I.S.O.A.*, Coomaraswamy, Vol., pp. 13-20; *Development of Hindu Iconography*, pp. 114-15) that the worship of the three man-gods in the Besnagar area in the 2nd-1st century B.C. is well attested not only by the Heliodorus inscription referred to above, but also by several other fragmentary sculptures discovered there. Two capitals of columns, whose shafts are now missing, are shaped one as a *tāla* (fan palm) and the other as a *makara* (crocodile) and there is little doubt that these, when they were whole, served as the votive columns dedicated to Saṁkarshaṇa and Pradyumna. Two other sculptures of the Maurya-Suṅga period found by Cunningham in the same locality and which are now exhibits in the Indian Museum, Calcutta, may be mentioned incidentally in this connection on account of their possible Pāñcharātra association. One is that of the so-called Yakshiṇī which has been identified by me elsewhere as the earliest sculptural representation of Śrī, the goddess or the active energic principle out of whose two dual aspects, Bhūti-śakti (material cause) and *Kriyā-śakti* (instrumental cause—she herself standing for the *Ichchhā-śakti* or the efficient cause) are born the six ideal guṇas of the Pāñcharātrins mentioned above; the other is that of the so-called Kalpadrum or the wish-fulfilling banyan tree coming down from whose branches are shown the eight treasures (*aṣṭanidhis*) the presiding deity over which is none other than the goddess Lakshmī herself (*Proceedings of the Hyderabad Session of the Indian History Congress*).

The literary and archaeological data briefly discussed by me leave little doubt that the Pāñcharātra or the Bhāgavata cult was in its evolutionary stages in the centuries immediately preceding the Christian era. The progress continued in the subsequent times and the Gupta period was marked by a great development of the creed, when its tenets were systematised. It is in this period that it was gradually transformed into Vaishṇavism, and though most of the Gupta monarchs describe themselves in their inscriptions and coin-legends as Parama-bhāgavatas, the epithet Parama-vaishṇava was not tardy in making its appearance. One of its earliest uses can be traced to the coin legend of the Traikūṭaka king Dahrasena, who flourished sometime about the middle of the 5th century A.D. (*Raychaudhuri, Materials for the Study of the Early History of the Vaishṇava Sect.*, 2nd edition, p. 18). The doctrine of divine incarnation (*vibhava, avatāra*) played a prominent part in this transformation and this is the reason why the worship of the *avatāras* became a notable feature of the Gupta period, the inscriptions referring to the Varāha, Vāmana and Narasiṁha forms. But absence of any reference to the Vyūhas in the Gupta inscriptions would not prove that they were displaced by the Avatāras and that their displacement was a characteristic trait in the transformation of Bhāgavatism into Vaishṇavism. That they remained a potent force in the re-orientated creed of the early and late mediaeval periods can be clearly demonstrated with the help of literary and archaeological data. The four-faced images of Vishṇu Chaturmūrti of the mediaeval and even earlier period, hailing from Kashmir, Mathura and Benares, fully prove that the Vyūha element in the mediaeval Vaishṇavism was one of its strong and living features. The *Vishṇudharmottara* (late Gupta period) explains the symbolism underlying this peculiar Vishṇu icons with the faces of a man (central one), a boar (on the left), a lion (on the right) and a demon (back) with the help of the self-same doctrine of the Vyūhas; nay, the very name Vishṇu Chaturmūrti shows that it embodied in one concrete form all the four primary Vyūhas, the central human face standing for Vāsudeva, while the lion, boar and demon faces symbolising in an esoteric manner the three other Vyūhas, Saṁkarshaṇa, Pradyumna and Aniruddha respectively (for details, *cf. Proceedings of the Lahore Session of the Indian History Congress*, pp. 61-4). The Śrī Vaishṇavism of later times which owed much to the earlier Pāñcharātra theology reserves an honoured place for this element in its tenets. It was in the early mediaeval times that the number of the four Vyūhas was increased to as many as twenty-four, and separate images of many of them

have been discovered in eastern and southern India (the latter mostly belong to Mysore and are of the Hoysala school; *cf.* Rao, *Elements of Hindu Iconography*, Vol. I, pp. 227-44). These discussions will prove that the laudable and assiduous endeavours in the collection of materials for the study of the subject by pioneers like R. G. Bhandarkar, H. C. Raychaudhuri, R. P. Chanda and others in this field of Indology should be continued with devotion, in order that a comprehensive work on the early history of the cult may be undertaken.

Śaivism and other Systems

The line of approach to the historical study of Vaishṇavism which I have just indicated should also be followed in reconstructing the history of the other Brāhmaṇical cults like Śaiva, Śākta, Saura and Gāṇapatya—which collectively make up the *Pañchopāsanā*. It will not be possible for me to refer even briefly to their history in the course of this short address which I do not intend to prolong for fear of tiring your patience and good will. Yet I cannot resist the temptation to place before you one or two problems associated with the origin of one of these cults. Take the case of Śaivism which is also a major creed; one of its earliest forms was the Pāśupata system said to have been founded by Lakulīśa who according to the Purāṇic evidence was the 28th or the last incarnation of Śiva. The historicity of Lakulīśa was demonstrated long ago by D. R. Bhandarkar on the basis of several inscriptions of the early and late mediaeval periods and some extracts from *Vāyu* and other Purāṇas (*Journal of the Bombay Branch of the Royal Asiatic Society*, XXII, 151ff., *Annual Report of the Archaeological Survey of India*, 1906-07). The Mathura Pillar Inscription of Chandragupta II, G.E.61, edited by the same scholar in *Epigraphia Indica*, Vol. XXI, pp. 1-9, fully corroborates his earlier conclusions, for it records the erection of two images, called Kapileśvara and Upamiteśvara (really two Śivaliṅgas named after Kapila and Upamita, the teacher and the teacher's teacher of the donor), in the *Gurvāyatana*, by one Uditāchārya, the Māheśvara teacher, described in the record as tenth in apostolic succession from Kuśika (*Kuśikād-daśama*). Now, this Kuśika was none other than one of the four immediate disciples of Lakulīśa (Kuśika, Mitra, Garga and Kaurushya), who according to an inscription usually known as Cintra Praśasti (between 1274 and 1296 A.D.) were the founders of four lines amongst the Pāśupatas. Bhandarkar on the basis of this very helpful and concrete data furnished by the

Mathura record supported his own dating of Lakulīśa which was fixed by him in his earlier writings as early as the first century A.D. Allotting 25 years to each generation, the founder of the Pāśupata sect was assigned a date 105-130 A.D., which agreed pretty closely with his earlier view. This seems to be a sound line of argument, but the resultant conclusion confronts us with an interesting problem. Was this sect of the Pāśupatas then quite different from that of the Śiva-bhāgavatas mentioned by Patañjali in his comment on Pāṇini's sūtra, V. 2, 76. The aphorism lays down that the affixes *ṭhak* and *ṭhañ* come respectively after *ayaḥśūla* and *daṇḍājina* (in the sense of "one who strives to gain something by that"). The great commentator describes in this connection a Śiva-bhāgavata who carried an iron lance (*śūla*) and a staff (*daṇḍa*), and wore a hide (*ajina*); these marks were the outer badges of the sectary's devotion, and Patañjali expressly tells us that the particular devotee seeks to obtain his desire by violent means, the fulfilment of which should be sought for by mild ways, and thus is called *āyaḥśūlika* (*Kiṁ yo'yaḥśūlenān-vichchhati sa āyaḥśūlikaḥ kiṁ chātaḥ Śivabhāgavate prāpnoti..... Yo mṛidunopāyenānveshṭavyān-arthān-rabhasenānvichchhati sa uchyata āyaḥśūlikaḥ*). The very characteristic reference here to the ways by which a Śiva-bhāgavata sought to obtain his desire distinctly reminds us of the fourth topic, *i.e.*, the Vidhi or means by adopting which a Pāśupata desired his goal which was Duhkhānta (cessation of misery). Mādhavāchārya gives us a glimpse of its nature in his *Sarvadarśana-saṅgraha*, and its study clearly shows how some of its features were violent. This led R. G. Bhandarkar to describe the Pāśupata school with two of its offshoots, the Kāpāla and Kālāmukha, as Atimārgika or 'schools that are away from the path or go astray, and are spoken of by Śambhudeva as revealed by Rudra.' I may mention here that the outlandish means prescribed in the Pāśupata system for the attainment of the sectary's goal led Utpala the commentator of the *Bṛihatsaṁhitā* to describe one class of Śiva-worshippers as the followers of the *Vāṭula-tantra*, *i.e.*, 'the code of lunatics'; Varāhamihira undoubtedly refers to them in the original passage as *sābhasmadvija*, the ash-besmeared twice-born ones, who are none other than the Pāśupatas, as we know from a passage in Lakulīśa's own work, the *Pañchādhyāyī* or *Pañchārthavidyā*, quoted by Mādhava ("He, *i.e.*, a Pāśupata, should besprinkle his body at the three points of the day, and lie down in ashes;—the definite practices are six, which are stated by the author of the Sūtras to be laughing, singing, dancing, *Huḍukkāra*, *i.e.*, muttering a peculiar sound, prostration, and inaudible

repetition"). The above observations leave little doubt that the author of the *Mahābhāshya* was aware of the nature of some of the practices of the Pāśupata, or of a similar Śaiva sect, if we accept Bhandarkar's dating of Lakulīśa, the founder of the former; for the usually accepted date of Patañjali would put the Śiva-bhāgavatas a few centuries earlier. But even the summary characterisation of the latter by the grammarian shows such a similarity with the Pāśupata practice that one is inclined to suggest that the originators of the Śiva-bhāgavatas and the Pāśupatas were one and the same person who flourished some time before Patañjali. This is a problem which should be carefully investigated, before any final verdict can be offered. I may add *in passim* that the name which was frequently used to denote the Pāśupata sect in the Kushan and Gupta periods was *Māheśvara*, as the coin-legends of Wema Kadphises and the Mathura inscription noted above show; this practice was not discontinued afterwards. Take again the question of the incorporation of Liṅga worship into Śaiva ritualism. I have shown elsewhere (*D. H. I.*, pp. 125-27, pl. I, figs. 9, 10, 13, 14) that numismatic data clearly prove that the connection was already well-established in the 3rd-2nd century B.C., and we need not concur with D. R. Bhandarkar's view that this association was comparatively late (*Carmichael Lectures*, 1921, Lecture I). But it is true that the formal recognition of the practice by an orthodox section of the people was a little tardy, which is proved by the fact that it is only in some of the latest sections of the *Mahābhārata* that we find its mention as an integral part of Śiva worship. The extreme realism of the early Śivaliṅgas was possibly the reason for this apparent aversion in the minds of some, which might also explain the gradual conventionalisation of these cult-objects.

As for the other minor Brāhmaṇical systems, many interesting deductions can be made regarding their historical evolution if we proceed in the above lines. I hope I have made myself clear regarding the methodology to be adopted in this kind of research. Religious and other kinds of literature, no doubt, will ever remain one of the principal sources for such work, but a systematic, careful and intelligent use must be made of the extant sculptural and architectural remains connected with one or other of the Brāhmaṇical creeds. They are some of the concrete expressions of the inner religious urge of the people for whose use they were made, and when they are correctly and clearly understood they will be of immense help to us in this respect. The images and temples are more often than not studied

by us as so many objects of ancient Indian art and architecture and in judging and appraising them only from the point of view of their artistic merits or demerits we are ever prone to miss their deep religious import which will supply us with many interesting clues useful for the solution of different problems connected with our topic. The historical study of the cults should also be conducted with the help of the extant inscriptions which are numerous especially in the latter part of our period. Some use of these materials has no doubt been made already by scholars with noteworthy contributions on this subject to their credit; but they can be made to yield many more informations, if they are systematically studied from this angle.

I feel I have left unsaid much that I wished to say to you in connection with the above and other fields of Indological research. Our time and my capacity are limited. I can, however, refer to one other fascinating branch of Indology which does not appear to me to have attracted hitherto that amount of attention from scholars which it deserves.—I mean the social history of India, especially during the several centuries of the Christian era falling within our period. It is in these times that the numerous foreign people gradually acclimatised themselves and merged themselves in the untold millions of the country. To trace the history of this social and cultural merger, as well as to study the social activities of the mixed population, in their various branches, on the basis of literary and archaeological, especially inscriptional, data, is a gigantic task which ought to be taken up in right earnest by a devoted band of scholars. Such work may at first be conducted on zonal or regional basis and when some appreciable progress has been made the informations acquired may be pooled together and studied from a bigger all-India perspective. What is of primary importance for the scholars engaged in the pursuit of such studies and investigations in this and many other branches of Indology is the possession of a first-hand knowledge of the ancient remains of their country, their past heritage, which are collected in the different museums of India and of countries outside India, and are scattered in accessible or inaccessible places. This would require money and encouragement, and our central and provincial governments, the universities, the rich trading and other magnates of the country should come forward and unstintedly encourage all organised work and enterprise of this character. It would be in the fitness of things, that in these days of national awakening we should strive to know our remote past, for such knowledge is undoubtedly one of the many factors which would help us to build our future.

THE EVOLUTION OF POLITICAL FRANCHISE IN BRITISH INDIA

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ELECTORATE is the foundation of representative government. The true excellence of a representative body consists in its being an express image of the feelings and sentiments of the electorate. Without a properly constituted and healthy electorate representative government becomes a misnomer. Political Franchise, which is the fundamental basis of the electoral organisation of a country, is the index to the rights and liberties of the people of that country. The work of calling into existence an electorate, capable of bearing the weights of representative or responsible government, is, therefore, a problem of very great importance, because in the absence of such an electorate, there exists neither representative government, nor democracy, nor any safeguard for the rights and liberties of the people.

In the history of British India, for a very long time, the executive government alone legislated for the country. From the time of the Regulating Act of 1773 down to the year 1861, when the Indian Councils Act provided for the admission of some non-official Indians into the Imperial and Provincial Legislative Councils, the officials or civil servants of the British Government alone exercised legislative power in India. In 1853 the very modest recommendation of Lord Dalhousie that the Legislative Council of India, which was created for the first time in that year with that significant name, should be open to Indians selected by the Government of India, was turned down by Sir Charles Wood, the President of the Board of Control. Dalhousie, being disappointed in this field, appointed Mr. Prasannakumar Tagore as Clerk-Assistant to the Legislative Council. In reporting this appointment to Sir Charles Wood on the 13th of July, 1854, Dalhousie observed that Prasannakumar was " a man of ability, learning, wealth and influence."[1] In 1861 steps were taken to liberalise the constitution of the various legislatures in India to a certain extent, no doubt, by admitting a few non-official Indians into the sacred precincts of the Governor-General's and Provincial Governors' Executive Councils,

1 Lee-Warner : Dalhousie, Vol. II, p. 232.

but the authors of the Indian Councils Act of 1861 did not think it necessary to create an electorate in India, or to bestow political franchise upon the Indian people. In 1861 the Governor-General's Executive Council and the Executive Councils of the Governors of Bombay and Madras were re-inforced by the inclusion of some non-official "additional members," Indians and non-Indians, who were, however, nominated by the Government. Sir Charles Wood, the Secretary of State for India, in his speech on the Indian Councils Bill in the House of Commons on June 6, 1861, pointedly referred to the impossibility of establishing a representative legislature in India at that time. He said: "Everyone who considers the condition of India will see that it is utterly impossible to constitute such a body in that country. You cannot possibly assemble at any one place in India persons who shall be the real representatives of the various classes of the Native population of that empire....It would be physically impossible to constitute such a body. ....To talk of a Native representation is, therefore, to talk of that which is simply and utterly impossible.[2]"

The scheme of Sir Charles Wood, though it was imperfect and inadequate, had one redeeming virtue. The Indian Councils Act of 1861 did not confer the right of representation upon the English settlers in India. That would have been reactionary or mischievous. Sir Charles Wood plainly and emphatically said in his speech in Parliament that of all governing or legislative bodies, none was so dangerous or so mischievous as one which represented a dominant race ruling over a Native population. "All experience teaches us," says Wood, "that, where a dominant race rules another, the mildest form of government is a despotism." In this connection the Secretary of State for India quoted an extract from Mill's Representative Government, published just then, to support his contention. Mill says: "Now, if there be a fact to which all experience testifies, it is that, when a country holds another in subjection, the individuals of the ruling people who resort to the foreign country to make their fortunes are, of all others, those who most need to be held under powerful restraint. They are always one of the chief difficulties of the government. Armed with the prestige and filled with the scornful overbearingness of the conquering nation, they have the feelings inspired by absolute power, without its sense of responsibility.[3]" Sir Charles Wood, therefore, did not create a powerful representative body of such a character. He did not confer political franchise on the English settlers in India. But other Secretaries of State after Wood departed from this fundamental

[2] A. C. Banerjee: Indian Constitutional Documents, Vol. II, p. 29.
[3] Keitlis Speeches and Documents on Indian Policy, Vol. II, Pp. 14-15.

principle, and gave weightage and undue representation to the English settlers or European communities when they brought representative legislatures into existence by the Indian Councils Acts of 1892 and 1909, and the Government of India Acts of 1919 and 1935. Lord Cross, Lord Dufferin, Lord Lansdowne, Lord Minto, Lord Morley and Sir Samuel Hoare did not remember the maxims either of Wood or of Mill.

The exclusion of the Indians from political franhcise was felt as a grievance by Indian political leaders in the seventies and eighties of the last century. Sir Surendranath Banerjea, after his dismissal from the Indian Civil Service, earnestly took up the cause of Council Reform. The Indian Association, being established in 1876, made the issue of Council Reform one of the chief planks in its programme. The Indian National Congress from the year of its birth in 1885 began to press for liberalising the legislative Councils. Lord Ripon, who was the Governor-General of India from 1880-1884, and who was bred in the traditions of Gladstonian liberalism, at one time meditated the possibility of introducing an elective element into the Imperial and Provincial Legislative Councils. "This idea," as Mr. Lucien Wolf, Ripon's biographer, tells us "Ripon abandoned for the policy of local Self-Government, which had the merit of offering a far wider educative scope."[4] Lord Ripon's Local Self-Government Resolution of 1882 is a great landmark in the history of Local Self-Government in India. Its most important object was "the political education of the people." It asked the provincial governments to create a network of institutions of local self-government throughout the country, so that the people of India might be trained through these institutions "to take an intelligent share in the administration of their own affairs." The clear object of this Resolution was to convert local bodies from mere shadows into vital links in the administrative chain and as schools for training the people in responsibility. In England in the thirteenth century when the national representative parliament was being evolved, the country franchise and the borough franchise became the very foundation of the parliamentary constitution. Throughout the Anglo-Saxon period and for centuries after the Norman Conquest, the English freeman was undergoing a very valuable political training in their local popular institutions. English Parliament could become so efficient, successful and effective only because it represented local groups of organised and conscious political life in the country. The House of Commons was a House of Communes, so to speek. It represented corporations aggregate. The representatives

[4] Lucien Wolf: Life of Ripon, Vol. II, p. 95.

who appeared in Parliament in the thirteenth century, were not representatives of inorganic collections of individuals; they represented shires and boroughs. "The Commons," says Stubbs, "are the communities or universitates, the organised bodies of freemen of the shires and towns." Lord Ripon had perhaps some such idea in his mind when he contemplated the future constitution of legislative councils in this country. "Among the political objects attainable in India, I see at present none higher," so runs a sentence of Lord Ripon's Resolution in 1882. The importance of such an object was realised by the authors of the Montagu-Chelmsford Report as late as the year 1918. Rather late in the day, they felt that responsible institutions would not be stably-rooted until they became broad-based; and they expressed the opinion that "far-sighted Indian politicians will find no field into which their energies can be more profitably thrown than in *developing the boroughs and communes of their country.*" (Italics mine)[5]

But unfortunately the intentions of Lord Ripon were not carried into effect in the progress of local self-government from 1882 to 1918. To judge how far municipal institutions in India fulfilled the function of political education, we cannot do better than quote the verdict of the Montagu-Chelmsford Report. "What happened," the joint-authors state, "was that the educative principle was subordinated to the desire for more immediate results. The management of local affairs remained in the hands of those who were most competent to handle them (that is in the hands of the bureaucracy)....The broad fact remains that in a space of over thirty years the progress in developing a genuine local self-government has been inadequate in the greater part of India."[6] Had practical effect been given to the liberal sentiments which underlay Lord Ripon's pronouncement of 1882, the people of India would have been far better prepared to-day to carry out the responsibilities of self-government.

In 1888, the Government of India felt the need of liberalising the legislative councils to a certain extent in this country. Lord Dufferin wanted to proclaim that the British Government was somewhat responsible to the Congress demand for the expansion of the legislative bodies by adding to them a number of elected representatives. He appointed a committee to investigate this question, but Lord Dufferin's committee was confronted at the very outset by the formidable difficulty that no electorates existed in India on which representative legislatures could

5 Montagu-Chelmsford Report, Para 192.
6 M. C. Report, Para 13.

be firmly established. Lord Ripon's Resolution of 1882 had apparently made no substantial progress, and Lord Dufferin's view of the position, as it then existed, was that in the expansion of the legislative councils, the wishes and feelings of the people of India should be " expressed by the mouths of those who will be the legally constituted representatives of *various interests and classes*." (Italics mine). The idea of territorial constituencies and of common citizenship was frankly abandoned, and Lord Dufferin's Government wanted to recognise the claims of " interests and classes " in the constitution of legislatures in India. The result of such a policy would be the selection of those representatives who would put forward the claims of their own classes without any regard to the claims of others. Such representatives or such members in the legislatures would be really advocates of their class interests, and not legislators in national representative bodies. Lord Dufferin just before his departure from India conceived a deep dislike for the Indian National Congress. In his speech delivered at St. Andrew's Day Dinner in Calcutta on November 30, 1888, Dufferin characterised the educated and politically-minded Indians, who assumed leadership in the Indian National Congress, as a " microscopic minority." This " microscopic minority," in the opinion of Lord Dufferin, could not represent the people of India—" the voiceless millions." Dufferin definitely held the view that " in the present condition of India there can be no real or effective representation of the people of India, with their enormous numbers, their multifarious interests and their tesselated nationalities." Lord Lansdowne, Dufferin's successor, perhaps went a step further when he recommended at the time of the passing of the Indian Councils Act in 1892 that in India there could only be a representation of interests and classes. In 1892, Lord Lansdowne's Government wrote to the Secretary of State for India : " Indian society from historical causes, to which we need not now refer, is essentially a congeries of widely separated classes, races, and communities with divergences of interest and hereditary sentiment which for ages have precluded common action of local unanimity. Representation of such a community upon such a scale as the Act permits can only be secured by providing that each important class shall have at least the opportunity of making its views known in the council by the mouth of some member specially acquainted with them.[7] " Thus two successive viceroys of India, Dufferin and Lansdowne, held the view that in a country like India no

[7] Government of India : Despatch of 26th October, 1892, quoted in Memoranda submitted to the Simon Commission, Vol. IV, pp. 127-128.

principle of representation other than by interests was practically possible. This pernicious principle found parliamentary sanction in the Indian Councils Act of 1892. In introducing the Indian Councils Bill in the House of Commons on 28th March, 1892, George Nathaniel Curzon, the Under Secretary of State for India, merely echoed the sentiments of Dufferin and Lansdowne that in India no system of representation based on popular franchise could be devised. In his opinion the time had not come when representative institutions, properly so called, could be extended to India, because "the idea of representation was alien to the Indian mind."[8] The Indian National Congress, according to Lord Curzon, did not represent India; "the constituencies the Congress Party represented could not be described otherwise than as a minute and microscopic minority of the population." Curzon, therefore, sought to provide in the Bill "means by which representatives of the most *important sections* of native society would be appointed to the Councils." (Italics mine). An elaborate system of representation for the people of India in 1892 was, according to Curzon, "premature and unwise."

After the receipt of the Secretary of State's instructions, the Government of India defined for each province the *classes and interests* which were of sufficient importance to require representation. Thus the classes and interests considered fit to require representation in Bengal were as follows:—(1) Hindus, (2) Mahomedans, (3) Non-official Europeans, (4) Anglo-Indians, (5) Merchants, Traders and Manufacturers, (6) The Planting Community, (7) The Population of the Presidency Town, (8) The Urban Classes of the Moffusil, (9) The Rural Classes, (10) The Professional and Literary Classes. The policy evidently was to isolate the inhabitants of the country from one another. It seems also to have been the deliberate object of the British Government to govern the Indians by means of division, and to break them down as much as possible into petty isolated communities, incapable of combination, and possessing no sufficient strength for resistance to the Government. The Regulations framed under the Indian Councils Act of 1892 had clearly that object in view, when directions were given that representation should be provided for certain classes and interests in India. It is not perhaps unreasonable to think that the British Government conceded the mischievous pretensions of "tesselated nationalities, classes and interests" in order to evade popular claims—especially the claims of the Congress Party—which now became a bugbear to the British administration in India.

[8] A. C. Banerjee: Indian Constitutional Documents, Vol. II, p. 28.

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In England, parliament has indeed been the means of making the English nation and the English state. England at one time was little more than a geographical expression. "It was," as Professor Pollard has observed, "hardly a nation, still less a state."[9] But English Parliament has been the peculiar means through which the English people achieved their unity and nationality. "It has embodied," to quote Pollard again, "a national union of law and politics, of class and class, of province and province.....In part the creation and in part the creator of English nationality, the English Parliament is the essence of modern England."[10] In the English House of Commons there could take place, as early as the fourteenth century, a fusion of knights, burgesses and citizens. Cohesion of classes in England effected through the House of Commons, produced a homogeneous and united people. Thus in England, representation of classes was converted into the representation of the nation.

In India, such a consummation might have taken place but for the impediments created by the British administration. In this country the deliberate policy of the British Government, ever since the Indian Councils Act of 1892, has been to split up the electorate into fragments more and more minute. The process started with the Act of 1892 and the culmination is reached in the Act of 1935. The failure of the mediaeval representative institutions in all the countries of Europe, except England, is explained by Prof. Sidgwick, by want of union among the different classes. "The want of union among the different classes represented," says Sidgwick, "is the main cause that prevents the composite assembly from obtaining an important and permanent share of governmental power."[11] In France, in Spain, in Scandinavia, as also in India, the strength of the government lay in the absence of union among its competitors for power. In India, particularly, the representatives of different classes and interests have remained, ever since the electoral devise of 1892, merely and palpably the representatives and defenders of sectional interests, which has given them a double weakness.

Yet the tendencies of classes and interests in India might have been counteracted by wise and statesmanlike management. Unfortunately, the British Government was not actuated by worthy motives. Forms of government or forms of legislatures are for the attainment of human objects. They are often regarded as an affair of practical art and con-

9 Pollard: The Evolution of Parliament, 2nd Edition, p. 4.
10 *Ibid.*, p. 148.
11 Sidgwick: "The Development of European Polity." p. 390.

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trivance. Like all things which are made by men, they may be either well or ill-made. "Representative institutions," says Mill, "are of little value, and may be a mere instrument of tyranny or intrigue, when the generality of electors are not sufficiently interested in their own government." By wise handling and by the creation and encouragement of healthy institutions, the character and outlook of the electors, classes and communities may be elevated, and evil propensities curbed. "There are abundant instances," says Mill, "in which a whole people have been eager for untried things. The amount of capacity which a people possess for doing new things, and adapting themselves to new circumstances, is itself one of the elements of the question.....A people may be unprepared for good institutions; but to kindle a desire for them is a necessary part of the preparation. To recommend and advocate a particular institution or form of government, and set its advantages in the strongest light, is one of the modes, often the only mode within the reach, of educating the mind of the nation not only for accepting or claiming, but also for working, the institution."[12]

Institutions and forms of government are thus largely a matter of choice. "To enquire into the best form of government in the abstract," says Mill again, "is not a chimerical but a highly practical employment of scientific intellect; and to introduce into any country the best institutions....is one of the most national objects to which practical effort can address itself." We cannot make the river run backwards, but in politics as in mechanics, we say that the power which keeps the engine going comes from outside the machinery. Viewed in this light, the Indian political situation in 1892 might have been given definitely a turn for the better, the evil tendencies of classes and interests might have been eradicated, the people might have been given a noble ideal to fight for, to live for, and, if necessary, to die for, if only the British administrators, who had been at the helm of affairs, were really honest and far-seeing statesmen. At the present moment electorates of a general character hardly exist in India. The constituencies which have been devised are designed to represent special classes or interests and consist of very few persons. The development of a broad national franchise as the arch on which the edifice of self-government must be raised in India is still a problem not free from difficulties.

[12] Mill: Representative Government, Oxford University Press, pp. 152-53.

BENGAL FAMINE OF 1943 AND PROBLEMS OF REHABILITATION OF ARTISANS

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WHO ARE ARTISANS' ?

IN loose discussions, fishermen are included in the occupational group known as 'Artisans' or Craftsmen. It has been admitted both in official quarters* and by non-official scientific field-workers and statisticians† that fishermen were the worse victims of the Bengal famine of 1943. While in actual numbers the occupation of 'agricultural labour' had contributed the largest number of destitutes during 1943, compared to the total population in each occupation, occupational groups most affected as regards destitution were in the following order :—'fishing,' then 'agricultural labour,' then 'craft,'‡ and so on. In several sample villages of Faridpur district where the author of this article conducted first-hand enquiries during 1944-46, the following results were obtained :—

Occupational Group	Total families surveyed and found living on 1.1.43	Total families reduced to destitution in 1943	Total destitute families wiped off in 1943
Agriculturist	266	49	17
Agricultural Labour	124	65	50
Artisan or Craftsman	20	7	2
Petty Trader	107	34	15
Jotedar	16	1	..
Priest & Petty Employee	11	3	3
Office Employee	20	2	..
Zaminder & Talukdar	10	..	..
Unproductive	18	8	3
Total ..	592	169	90

Arranging in order of the incidence of destitution in each occupational group, we find from the above table that the proportion in each group was as follows :—Agricultural Labour 52.4%, unproductive 44.4%, Artisan 35%, Petty Trader 31.8%, Priest and Petty Employee 27.3%, Agriculture 18.4%, *and so on.* 'Petty Trader' group here largely includes fishing communities. As between Artisans and Petty Traders, the former appears from the above table to have been worse affected, but the fact that 44.1% of destitute families of the latter group were altogether wiped off in comparison with 28.6% of the former, establishes the contention that fishing communities were hit harder than the Artisan class. Still it must be

* *Vide* Section 7, page 166, Famine Enquiry Commission Report on Bengal, 1945.
† *Vide*, 'Famine and Destitution in Rural Bengal' by Prof. K. P. Chattopadhyay, *Science & Culture*, p. 232, November, 1945.
‡ *Vide* p. 18 'After-effects of the Bengal Famine of 1943' by Prof. P. C. Mahalanobis F.R.S., and others.

emphasised that both these groups were badly mauled by the famine of 1943.

The Famine Enquiry Commission observed in connection with the rehabilitation of Artisans that this was "a task of great importance." * We do not, however, propose to discuss here the long-term projects of reviving the home-crafts of Bengal. A scheme of post-famine short-term plan of rehabilitation of artisans and fishermen will be discussed with special reference to the region (Faridpur district) where the writer conducted his enquiries.

TYPES OF TRADE AND CRAFT, AND NATURE OF DISTRESS OF ARTISANS

The District Officer's Annual Administrative Report for 1944-45 places on record that among Artisans, weavers were the most important, most numerous and undoubtedly "among the worst sufferers of the last famine."† Among traders, that is, Petty Traders like sellers of fish, vegetables, sweets, milk, grocery goods, etc., the fishing communities, as noted above, have been hit the hardest due specially to Government's boat 'denial' policy of 1942-43 and 1943-44.‡ By caste these fishing communities are Rajbansi, Malo, Kaibarta, Bagdi, and Namasudra in our sample villages. Artisans other than weavers, such as, potters, carpenters, blacksmiths, cobblers, etc., also suffered terribly in 1943 and 1944. They could not get their tools and implements and raw materials even at prohibitive prices and were on the verge of utter ruin. A large number of them surviving famine conditions and living outside of Government's Central Destitute Homes or Work Houses, *i.e.*, mostly in their own villages, have been reduced to the pitiable position of day-labourers or corp-sharers or petty traders, for want of (*a*) finance, (*b*) raw material and (*c*) tools. These three problems must be tackled simultaneously. Finance or capital may be available, but the supply of the raw material, especially the yarn, has become a country-wide problem. The supply of yarn, dye-stuff and kerosene oil, at controlled rates, through weavers' co-operatives, to be formed in the interest of the community, loans to purchase looms, accessories, and, above all, proper arrangement for marketing the woven products with a reasonable margin of profit, these are some of the measures that

* *Vide* p. 166, Famine Enquiry Commission—Report on Bengal, 1945.

† *Vide* paragraph 10 of this Report.

‡ Boats of the length of 5 yards and above numbering 28,000 were registered and licensed. Rs. 1,82,000 only was received by the district during 1943-44 for expenditure on boat works, etc., against Rs. 21,10,000 only during 1942-43. Rs. 1,06,757-7-0 was expended in 1943-44 on boat work in Palong and Anguria centres alone. 7087 boats of Barisal and Faridpur districts combined were requisitioned at a compensation of Rs. 20,49,000. Again 640 boats were requisitioned at the Gosairhat and Bhedargunge alone of Faridpur district. These figures were supplied by Boat Reception Department at Munsikhana in the District Headquarters of Faridpur.

are likely to rehabilitate weavers. Fishermen want yarn, coal-tar, iron hooks and boats, which they should receive through fishermen's co-operatives. Their fishing rights in 'bils' or rivers, which are undefined, precarious and almost non-existent today, need to be scrutinised, standardised and statutorily ensured as part of a long-term project for the stabilisation of their economic conditions. Then, again, in order to help the cobblers, the Government should, among other things, open sale centres of raw hides and implements, where they can buy the materials at controlled prices or at concession rates, or, in the alternative, borrow these implements or materials under Government's Revolving Fund Scheme.

Revolving Fund Scheme Defined

The idea behind the Revolving Fund Scheme is to advance raw-materials as loan to the artisans through district authorities for a period during which the process of production can be completed. And, then, on marketing the product the recipients would pay back the loan in cash, and, again, take a loan of the materials needed. So the fund allotted to the district would, in the first instance, be necessarily locked up in placing indents for raw-materials with provincial Headquarters. But when such raw materials were indented and handed over as loan to artisans and converted by the recipients into finished products and, then, as the artisans would pay back in cash the cost price of the materials supplied, the district authorities would get back the sum so far locked up. The latter had, however, in the meantime, placed fresh orders for the supply of raw-materials again. And so the fund would revolve in a triangular fashion : district authorities to suppliers of raw-materials at provincial headquarters from the latter to the artisans in the shape of loan in terms of raw materials ; from the artisans to the district authorities back again in cash. The process would be repeated.

Method of Relief

The Revolving Fund Scheme

In the district of Faridpur under the Revolving Fund Scheme, yarn for weaver and yarn and boats for fishermen, tools and implements for carpenters, leather for cobblers, iron and steel for blacksmiths, etc., worth Rs. 1,88,733 were indented through the Director of Industries, Bengal. According to the Government circular, the raw-material could be distributed (1) free of cost or (2) at concession prices or (3) as loan or (4) at cost prices. The whole Scheme at Faridpur was, however, entirely one

of selling the materials at cost prices. But the scheme did not as much succeed as was expected for the paucity of adequate, regular and prompt supplies from the centre. As the Sadar S.D.O. puts it in his Annual Report for 1944-45 (on 5.5.45), "In a sub-division where there are over 10,000 weavers and more than 2,000 fishermen, we have so far relieved 520 families of weavers and 60 families of fishermen by selling the yarn at cost price." Only 4 bales of yarn for weavers and 3 bales for fishermen were received. Again, yarn that was supplied did not serve well the purposes of the local artisans. Yarn of lower counts was actually supplied when higher counts were really wanted. Again, indents which were placed with the Director of Industries, Bengal, and which cost, as noted above, nearly Rs. 2 lakhs, bore little practical results as will be discussed later in this paragraph. In the matter of supply, there was complete lack of co-ordination and forethought. It sometimes so happened that for long no response would be made to local demand for supply. Then all of a sudden completely unusable materials, having absolutely no bearing upon local needs and, in fact, never asked for by local authorities, would be despatched to the district from provincial headquarters. Rail steel and spring steel of absurd lengths, for example, were supplied for use by blacksmiths; but these could not be made sizable locally, for these were not capable of being melted without oxy-acetylene flames of about 500 to 600 degrees of heat, which, obviously, it was impossible to generate in the cottage of the blacksmith. Again, some of the materials were toy-like, fit for exhibitoin; for instance, axes, hammers, etc., which would, it was said, rather beautify a glass show-case than actually serve the purpose of a carpenter or a wood-cutter or a blacksmith, were supplied. Take another instance: 'Sal' logs for building boats were asked for at Madaripur and Gopalganj. And two huge consignments came all of a sudden at Sadar and Goalundo.

Distressed Artisans and Their Relief

Total Needs

An estimate of help required for rehabilitating the distressed artisans of the district may be worked out on the basis of the following data collected from official quarters at the district town:—

Classes of Artisans	Population 1941	Families 1941	Distressed families 1943
1	2	3	4
1. Fishermen	17,21 7	3,443	1,148 or 1,200
2. Weavers	38,041	7,608	2,536 or 2,500
3. Carpenters	11,365	2,273	758 or 800
4. Blacksmiths	7,820	1,564	521 or 500
5. Potters	13,830	2,766	922 or 900
6. Cobblery	5,612	1,122	374 or 400

The rehabilitation of the distressed artisan families, as shown in col. (4) of the table above, should proceed on the basis of the following provincial calculation of their total requirements :—

RELIEF TO DISTRESSED ARTISANS AND FISHERMEN, IN THE SHAPE OF LOAN OF ARTICLES

Classes of Artisans	Approximate number of distressed families	Estimate of the cost of articles to be supplied as loan or gift	Articles asked for
A	B	C	D
		Rs.	
Fishermen	1,200	1,20,000	Yarn, Coal tar, and boats
Weavers	2,500	3,00,000	Looms, Brush, Shuttle, 'narad' nail, 'Sana.'
Carpenters	800	32,000	Saws, planes, chisels, hammers, axe and scale.
Blacksmiths	500	40,000	Coke, sheet iron, files.
Potters	900	29,000	Dye-stuff and Boats
Cobblers	400	6,000	Leather and iron nails
Soap-making	25	2,500	Chemicals, fat, etc.

6,325 families—Rs. 5,30,000.

As regards the cost of articles given in Column (C), the market price ruling at the end of 1945 has been taken into account. It is to be noted that the nature of some of the articles as listed in Col. (D) is such that their recurring supply must be ensured in order to keep business going. Yarn for weavers, dye-stuff for weavers and potters, coke and sheet iron for blacksmiths, leather, iron nails, thread for cobblers, etc., are the raw materials of respective crafts which are to be supplied afresh as soon as finished goods are made out of them and then marketed. The supply of other articles will more or less be non-recurring. A second point to note is that in the calculations made above, boats for fishermen and potters, and looms and accessories for weavers are not recommended for each and every family. Boats are meant to cover only 10% of families that may really or urgently need them; so also with looms; other instruments of weaving such as shuttle, brush, etc., are expected to cover 20% of distressed families. Such calculations are, of course, arbitrary; but the suggestions are practical and, if implemented, are likely to afford material assistance to a major portion of the distressed artisans and fishermen.

GOVERNMENT'S FINANCIAL MEASURES

The official sanction of funds was far short of the actual need. The district was allotted Rs. 50,000 only in 1944-45, for advances being made to distressed fishermen and artisans. Nothing was spent up to July

1944. In August, 1944, the Government sanctioned, all told, Rs. 2,50,000 for the purpose during the year 1944-45, and the Revolving Fund Scheme seems to have originated at that time. But, as already noted, the Scheme fell through, because supply was neither timely and regular nor adequate and useful. It may be observed, however, that the Scheme as it worked in Faridpur, did not provide for loan of raw-materials except in the solitary instance of soap-making materials, but provided for its sale at cost prices, as said above; and, secondly, if the supply of raw-material could be ensured, even then, all the distressed artisan families would not have been covered. For, as according to above calculations, when nearly Rs. 5,30,000 was needed, only Rs. 2½ lakhs was sanctioned during 1944-45, whereas merely Rs. 1,88,733-4-3 was spent in that year.

ART AND MORALS

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Is there any connection between Art and Morals? This is an intriguing question. There is something both exiting and baffling in the problem. According to many, who seem to be intensely connected with artistic creations, there is very little common between art and morals. A. Clutton Brock, that emotional and intensely imaginative art critic, writes, in the course of his essay entitled "What is Art?" "In fact, men have valued art, ever since there has been any art, for its own sake; yet always they have cast about for irrelevant reasons, why they should value it; and even now, though we have discovered that it is to be valued for its own sake, we are puzzled by that discovery, and still often fail to think of art in terms of itself. There remains a conflict between our actual experience of art and our thoguht about that experience, which we can ignore only by a conscious and painful effort; the moment we are off our guard, we begin to think in old terms.....while I am experiencing a work of art, I am aware of no connection between that experience and my own conduct or the conduct of any one."

I may be excused for this long quotation from Clutton Brock. This quotation clearly tries to reveal the springs of art in a certain forgetting, an escape from this life of complications and worries, which constantly force us to be in contact with this world and with its earthly thing. In a way, the moment of artistic creation arrives when you have forgotten all, yourself, your purpose, and your connections, if any. Beyond that stage of forgetfulness, it is definitely a stag, I may say, a plane when you are lifted above, face to face with a divine feeling, may a divine presence that gives you, through your pen on paper, through your hand on paper, some thing that is at once yourn ow and yet not your own. Don't call it a paradox. "Your own and notyour own" describes a heavenly blending of the human and the divine. Then it positively touches the universe. So it is three things in one: the self, the divine and the universal.

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This is strange that in this combination of the human and the divine there is the universal. Take it in this light. Our Scriptures relate that this universe is the outcome of the urge felt by One to express Himself in the many. So the divine spark lives in all of us. If you are really able to reveal yourself, you are revealing the universe, not yourself alone. Beyond that you are revealing something vitally connected with all of us. That definitely means that there is some connexion between art and morals. Now the difficulty is how to illustrate or amplify the paragraph from Clutton Brock, who vividly maintains that there is no connexion between art and conduct of an individual. In other words, he says there is no connexion between art and morals. Thus there is a paradox. But this paradox is not a difficult one. It can easily be explained, and to my mind, it contains the reality behind all artistic creation.

Mark the words: "While I am experiencing a work of art, I am aware of no connection between that experience and my own conduct." This sentence refers to the moment of artistic creation or artistic appreciation; for there is the need for the exhibition of all those qualities that go jointly to the making of an artistic work at the moment of artistic appreciation. Artistic appreciation is just like re-living artistic creation or the moment of artistic creation. There can be no artistic appreciation or the appreciation of art, all done successfully, if the person who is face to face with a piece of art is not able to project himself into the mind of the creator. There is appreciation when there is sympathy, infinite and unbounded sympathy with the first artist. Else there will be ratiocination, with the result that all art will disappear. So both at the time of creation of art and at the time of its appreciation there must be complete forgetting and submerging into the original. Then there will be true appreciation. Just consider these words of William Hazlitt taken from his essay "On Going A Journey": "I am for the synthetical method on a journey, in preference to the analytical. I am content to lay in a stock of ideas then, and to examine and anatomise them afterwards. I want to see my vague notions float like the down of the thistle before the breeze, and not to have them entangled in the briars and thorns of controversy". Here Hazlitt is perfectly justified in saying that all walking, in the midst of nature, should be done all alone: for when you are all alone there will be no controversy and no discussion with the result that all beauty which you can amass in the presence

of beautiful objects of Nature will be your possession, and then in time to come you will have a great wealth to make you happy.

And then we feel truth in these words of William Wordsworth:

> ... The sounding cataract
> Huanted me like a passion: the tall rock,
> The mountain, and the deep and gloomy wood,
> Their colours, and their forms, were then to me
> An appetite; a feeling and a love.
> That had no need of a remoter charm,
> By thought supplied, nor any interest
> Unborrowed from the eye.—That time is past.

I emphasise " that time is past ". Now (this Now is Wordoworth's now) the poet had a different way of appreciating Nature. He would be lost altogether in his appreciation with no critical analysis. Remember that was the moment of artistic creation or artistic appreciation. And then after some time he would try to recollect all his experience. And so he wrote that "poetry is emotion recollected in tranquillity ". This statement is largely true. It means, at least so I think, that at the moment of appreciation there should be little analysis. All analysis should come afterwards. He, too, seems to be one with Hazlitt, who shunned all analysis at the moment of creation or appreciation. And so Clutton Brock writes that at the moment of real experience there is no awareness of any connection between art and morals. This statement simply refers to the moment of creation or appreciation.

If at the moment of creation or appreciation there is any measure of controversy or analysis all art will disappear, all inspiration will vanish, and the artist will come down to this earth. The literature or art thus produced will be earthly, and will never uplift. It will not be that literature of Power which De Quincey would like it to be. Literature or art must edify, must uplift, and tell us something which allows us to make an exit from this world. These are his words: " All the steps of knowledge, from first to last, carry you further on the same plane, but could never raise you one foot above your ancient level of earth: where as the very first step in power is flight—is an ascending movement, into another element where earth is forgotten." There can be nothing clearer than this in explaining how literature of power has to transplant us into a new land of thoughts and pictures so

that we may forget this world so as to try to effect a moral development in all of us. This is possible when you forget the world at the moment of an actual experience. Hence it is suggested that at the actual moment there is no such awareness. But this is not the entire truth.

At the moment of artistic creation or artistic appreciation there may not be any such awareness. But before that and after that there is a clear analysis, and there is a definite awareness. After all, literature or art is just an Escape from our presonaliy or individuality. The great individuality, a definitely, personal being, creates art or literature. At the moment of creation you may forget every thing but this moment of forgetfulness is preceded by an unending awareness. You live an actual life, and that life is revealed in your writings, and then you cry: "This is the best of me; this is the thing I have been able to gather after a ceaseless struggle". If in all stages of artistic creation or appreciation where there is no such awareness there will be no uplifting. We will just return to the beginning, the animal and the brute, in us. There must be a combination of emotion and reason, of idealism and realism. Then we will have a composite thing, a thing that will have a world-wide appeal and meaning.

The only thing that is clear is that at the moment of artistic creation there is no seeming awareness: for all art springs from the unconscious or superconscious. But there is always a positive realisation. The realisation is of the eternal truth. So literature or art is Beauty or Truth. Beauty and Truth have an eternal application. The application is eternal because it has to be of immense value for all time and for all. To illustrate my idea I will like to refer to the reply given by Swami Brahmanada to the question: "How can one see God in the external world, with bodily eyes?". The answer reads: "That a man who has attained *somadi* and reached the transcendental plane, receives divine sight. Then he can see God with closed eyes in the superconsciousness of *samadi*, and also with open eyes while fully conscious of the external world". I think such a stage an artist has to achieve in order to realise real Beauty or Truth. In this state of superconsciousness the artist seems to forget all but actually he is aware of everything. Then comes Art, which has a vital and indispensable connexion with morals and life. So Art is really life, it is not a superficial escape. In it there is an apparent escape to know all that you seem to escape.

Definitely, Art is a divine act to gauge Divinity to make it abundantly available to all. Thus it will uplift.

As I conclude I remember these lines of John Keats:

Forgetting the great end
Of poesy, that it should be a friend
To soothe the cares, and lift the thoughts of men.

John Keats has been recognised as essentially a sensuous poet, lost in the excesses of pleasure. Perhaps many are led away by his line, "A thing of beauty is a joy for ever", and they declare him to be sensuous. But that is not the entire truth. He definitely started as a sensuous being; but in course of time as a reasult of deep thinking and philosophising he began to think in the language of a philosopher. And so in these lines he describes the great end of poesy, which is to soothe and to uplift. Is this not the way in which Dr. Johnson, that sturdy critic and author of the 18th century, spoke referring to literature as something which should teach us either to enjoy life or endure it? And so John Keats wrote to Taylor: "I find there is no worthy pursuit but the idea of doing good to the world—some do it with their society, some with their wit—there is but one way for me—the road lies through application, study and thought". This is exactly written in the fashion of Francis Bacon and John Milton. Here is a senusous poet speaking in the fashion of a philosopher, a spetator of all time and of all existance, beginning his pursuits of learning in wonder and curiosity with a view to exploring all the possibilities of making life a happy thing. He is speaking with reference to poetry. This is true of Art, as well. Certainly in this context it is not possible (and I think it will be a gross error if we think otherwise) to think of art as definitely separated from our moral self. Art is art when it reveals our moral self. It is not Art when it has nothing to do with earth and heaven together. It is for nothing that William Wordsworth sings:

Leave to the nightingale her shady wood;
A privacy of glorious light is thine;
Whence thou dost pour upon the world a flood
Of harmony, with instnict more divine;
Type of the wise who soar, but never roam;
True to the kindred points of heaven and home.

So the Artist is like a skylark, true to the kinderd points of heaven and home. He can soar but he cannot wander. He must wander,

if he wills to, with a purpose and point. He is a true seeker, who knows when and where to seek.

These words of Tagore clearly describe an artist: "As art-creations are emotional representations of facts and ideas, they can never be like the product of a photographic camera which is passively receptive of lights and shadows in all their indiscriminate details. Our scientific mind is unbiased, it accepts facts with a cold-blooded curiosity that has no preference. The artistic mind is strongly biased, and that bias not only guides it in its fastidiousness in the selection of the subject, but also in that of its details. It throws the coloured lights of emphasis on its theme in such a manner that it attains a character which clearly distinguishes it from its fellows"... In these words Tagore has given two facts about art. Art is both real and ideal. It has facts and ideas: facts may pin it down to the hard reality; but ideas, being personal in nature, make it ideal. Art has to be based on reality, and yet it may be strange, perhaps stranger than fiction itself. It was for nothing the G. K. Chesterton remarked that Charles Dickens hunted romance in the streets of London. A minute study of the novels of Dickens will tell us that he based almost all his novels on facts, and yet as they are, they are highly idealistic, Charles Dickens combines imagination with a keen observation. The result is his novels, altogether remote from the great reality.

Plato, too, defined poetry as an ideal imitation with this end to teach and to delight. That is also the definiton of art. It is ideal, but it has to instruct and delight. It means there are two elements in art, the real and the unreal. And so, as Tagore has it, the artistic mind is strongly unbiased. But it cannot be so unbiased as to forget the great fact of life. Hence it cannot be exempt from morality. It is true that genuine art must instruct: it is also true that it has to delight. But the greater emphasis is on its power to delight. It must *move*: it must instruct and move. So Art will lead to action.*

* Refer to this passage form Sir Philips Sidney (An Apology For Poetry) " .. since therein (namely in moral doctrine, the chief of all knowledges) he doth not only far pass the historian, but, for instructing, is wellnigh comparable to the philosopher, and for moving, leaves him behind him." The reference here is to the poet. Exactly the same is true of an artist, who is matchless in moving and leading people to action.

CONSTITUENT ASSEMBLY

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ON the 9th of December, 1946, was held the first meeting of the Union Constituent Assembly at New Delhi. Those who were present at the Assembly Hall that morning and watched the delegates from different provinces submitting their credentials and signing the ornamented Register were fully conscious of the importance and solemnly of the occasion and knew at heart that this meeting was a great landmark in the evolution of India from its state of absolute dependence upon an European island to its full maturity as an independent and sovereign nation. The very fact that this Assembly was sitting to determine the system of India's future governance was itself a recognition of the new stature of this country. All previous fundamental laws providing for India's constitutional mechanism—from the Regulating Act of 1773 to the Government of India Act, 1935—were statutes of the British Parliament. It is true that since 1919 representative Indians have been associated in a limited capacity with the framing of these laws. Indian witnesses appeared before and were heard by the Joint Parliamentary Committee on the Government of India Bill, 1919 and might have influenced in some details the shape of the Bill as it finally emerged. The Statutory Commission appointed in 1927 and presided over by Sir John Simon was taken objection to by all sections of the Indian people on the ground that it was an all-white body. Indian constitution was an affair of the Indian people and should be framed, if not exclusively by themselves, at least with their assistance and co-operation. An all-British Parliamentary Commission was, however, a violent negation of this principle and roused on this account a unanimous opposition in the country. In order that Indian opinion might be conciliated and Indian objections at least partly met, it was consequently decided to hold a Round Table Conference at London. Later in the Joint Parliamentary Committee on the new Government of India Bill were also included several Indians as assessors and others appeared before it as witnesses. But when all this is said, it has to be admitted that the Act of 1935 was, as the Act of 1919 had been, essentially the handwork of the British Government. The association of Indians with these enactments was more for spectacular than for other purposes. The convoking of

the Constituent Assembly on December 9 last, therefore, marked the end of an epoch, during which India's system of government was decided upon at Westminster, and the beginning of another during which, in the words of the British Cabinet Mission, "a constitution can be settled by Indians for Indians."

The idea that a national assembly representing the sovereign will of the people should be entrusted with framing the constitution of the country was the contribution of the 18th century. It was first practised in the former American colonies of Britain and then taken up in earnest by the French in Europe. In America the mind of the people was long saturated with the ideas which Locke had expounded with so much clarity nearly a century before. At the time of the Declaration of Independence it was, therefore, a commonplace in American thought that the foundation of all authority was the consent of the governed, that the government was to enjoy only limited and delegated powers and that if it exceeded the limits of its authority and overstepped the boundaries of its delegated powers it would be liable to removal by the exercise of the will of the people. This idea was the central feature of that noble document, the Declaration of Independence, drafted by Jefferson. It was but inevitable on this account that, when the colonies cut away from the British Empire and became free states, their constitutions should be framed through the exercise of the will of the people themselves. In fact John Adams pointed out that in the matter of framing the fundamental laws of the state the people "must be consulted, and we must realize the theories of the wisest writers, and invite the people to erect the whole building with their own hands, upon the broadest foundation."

The actual procedure followed in the American states in regard to the framing of their constitutions was of course not uniform. In Virginia, for instance, the constitution was framed by the state legislature and inspite of Jefferson's warning it was not placed before the people for ratification. In Delaware a convention was specially chosen to frame the constitution and when its task was finished, the constitution so drafted was put into operation at once, without being submitted to the people for approval. In Massachusetts, however, not only a constitutional convention, directly chosen by the people, formulated the constitution but it did not go into effect until two-thirds of the town meetings approved of the draft. These three examples would show that although it was recognised that the will of the people was to be ascertained in the matter of framing the constitution, there was no one definite way of ascertaining it. When the legislature of the state of Virginia which consisted of the

representatives of the people formulated the constitution, it was taken as the indirect handiwork of the people themselves. Gradually, however, ideas crystalised and the accepted method of framing a constitution was through a specially elected constitutional convention whose work was ordinarily to be submitted to and ratified by the people.

The Federal Convention which met in Philadelphia in May 1787 and finally drafted the Constitution of the United States in September of the same year should not be regarded as a body representing the will of the people in the same sense as the National Assembly of France or the Frankfort Parliament of 1848 happened to be. It may rather be regarded as a convenient assembly of the delegates of several sovereign states, who did not come with the same insrtuctions but who after exchanging the instructions of their respective governments and their own ideas and thoughts succeeded in hammering out a constitutional mechanism for a more stable and durable union of the states. It may be regarded as a constituent assembly only in the sense that it was drafting a constitution but it was neither a sovereign body itself like the British Parliament nor was it a body deriving its authority from the sovereign people. It is no doubt true that the constitution framed by this Convention began with " We, the people of the United States,.....". But the fact is that at the time the Convention happened to meet and draft the constitution, there was no people of the United States. There were only thirteen peoples of thirteen states. After, of course, the constitution was ratified, they were united and became one. It was, therefore, appropriate that the Constitution after ratification should start with " We, the people of the United States,.....". But although it was not exactly a constituent assembly with full right of its own to frame the fundamental and constituent laws of the country, it proved in practice to be an effective instrument for formulating an agreed constitution in peculiarly difficult circumstances. We may, therefore, dwell for a while on the composition of this body and the procedure of work it followed.

The thirteen sovereign American states had by 1881 adopted the Articles of Confederation and entered into a Union which was, however, too loose in character and which did not ensure the performance of common functions on the Union basis. Trade with other countries and trade among the several states ought, for instance, to have been regulated by the common Confederate authority. But the Articles of Confederation did not allow any such regulation to be undertaken by the Congress. The result was as unhappy as it might be expected. So it was proposed that different states would appoint Commissioners and they would meet at Annapolis

in 1886 and "take into consideration the trade of the United States." Actually only five states were represented in this trade convention. In course of the discussion which these Commissioners had in this truncated convention, they became impressed by the many defects in the existing system of Union—defects which rendered "the situation of the United States delicate and critical." So they suggested that their respective states should "use their endeavours to procure the concurrence of the other States in the Appointment of Commissioners to meet at Philadelphia on the second Monday in May next to take into consideration the situation of the United States to devise such further Provisions as shall appear to them necessary to render the Constitution of the Federal Government adequate to the exigencies of the Union; and to report such an Act for that purpose to the United States in Congress Assembled, as when "agreed to by them and afterwards confirmed by the Legislatures of every State," will effectually provide for the same." The Congress which was the organ of the existing Union approved of the scheme and adopted on February 21, 1787, a resolution in favour of the proposed Convention.

Most of the States appointed their delegates before the day fixed for the first meeting but some appointed them afterwards. Only one state, namely Rhode Island, refused to take part in the Convention and did not appoint delegates. The delegates appointed by the states were not in number the same in every case. Nor were their instructions identical. Virginia for instance authorised any three of its seven delegates to join with the deputies from other states "in devising and discussing all such Alterations and farther Provisions as may be necessary to render the Federal Constitution adequate to the Exigencies of the Union and in reporting such an Act for that purpose to the United States in Congress as when agreed to by them and duly confirmed by the several States will effectually provide for the same." Delaware issued the same commission to its delegates but with the important proviso "that such Alterations or further Provisions, or any of them, do not extend to that part of the Fifth Article of the Confederation....which declares that 'In determining Questions in the United States in Congress Assembled each State shall have one Vote".' It should be here emphasised that although the instructions to the Delaware deputies were definite in this regard, ultimately the Convention made a great compromise on this important and even vital question. The manner of appointing the delegates was also not uniform. Most were elected by their state legislatures but some were nominated by the State Governor.

Total number of delegates appointed to the Convention at Philadelphia

was seventy-four. But actually fifty-five attended and thirty-nine of them signed the document which embodied the results of their labour for four months. The delegates were mostly men of experience and had been connected with one or another form of public activity. One writer draws our attention to the fact that thirty-nine of the delegates had served in Congress, eight had signed the Declaration of Independence, eight had helped in forming state constitutions, five had been members of the Annapolis trade covnention, seven had been chief executives of their states and twenty-nine had fought in the Revolution. Jefferson, when apprised of the appointments made to the Convention, wrote to John Adams that " it really is an assembly of demi-gods." But neither from the antecedents of the delegates referred to above nor from the eulogy of Jefferson it should be inferred that all those appointed to the Convention were the best and the most suitable men available in the different states for the kind of work that awaited them at Philadelphia. The delegation from Virginia which for a generation enjoyed in more than one sense the leadership of the United States was of course particularly well chosen and included such great names as George Washington, James Madison, Edmund Randolph, George Wythe and John Blair. Jefferson, when he made the observation in his letter to Adams, possibly did it with his eyes upon this list of delegates from his own state. Men of light and leading came from other states as well. References should certainly be made to such names as Benjamin Franklin, James Wilson, and Gouverneur Morris who came from Pennsylvania, John Dickinson, the author of the Farmer's Letters who came from Delaware, Alexander Hamilton who came from New York, William Paterson who came from New Jersey and William Samuel Johnson who came from Connecticut. But while able, experienced and suitable men were chosen for the Convention, it is equally true that there were others sent to Philadelphia who were not as able or as desirable. In fact the assembly which framed the Constitution of the United States consisted like other assemblies of men both great and small. It was significant of the Philadelphia Convention that its leading men were really great and they towered so high as to succeed ultimately in getting over the petty obstructions which petty men placed in their way and in drafting an agreed constitution which has made the United States what it is to-day.

Although the Convention was scheduled to meet on the second Monday of May 1787, only a few delegates arrived by that date and it was not till Friday, the 25th May, 1787 that the Convention happened to meet formally for the first time. But the delegates who had already reached Philadelphia by the appointed date or a little later naturally held discussions

among themselves and evidently chalked out informally the procedure according to which work of the Convention was to be carried on. In pursuance of it when the Convention met for the first time, it proceeded immediately to elect its President. In this particular the Constituent Assembly which met at New Delhi on the 9th of December last did not follow the example of the Federal Convention of the United States. It followed the practice of the local bodies and legislative assemblies in this country. It allowed itself to be presided over by a temporary chairman when the members submitted their credentials and when the permanent President was elected. This decision to have a temporary chairman was unfortunate from one point of view. On the first day, which was essentially a ceremonial day, the chair had to be occupied by the temporary chairman and not by the permanent President. Secondly, the address delivered by the temporary chairman, which was by the way quite a dignified one and fitted the occasion admirably, was really the inaugural address and ought to have been delivered by the permanent President, whoever he might be. The Federal Convention at Philadelphia, it should be repeated, did not have the formality of a temporary chairman. As it met for the first time, it proceeded at once to elect its President. It should be remembered that the Convention was meeting at the headquarters of the state of Pennsylvania whose Governor, Benjamin Franklin, was a member of the Convention. So courtesy demanded that he should be elected to this office without contest. Besides, it should be remembered, Franklin was a man respected throughout America not only for the varied experiences of his life but for the great knowledge and wisdom which he was reputed to possess. But he was now eighty-one and his powers were failing. So the idea of electing this "American Socrates" to the Presidentship of the Convention was ruled out and George Washington who was now only fifty-five and at the height of his popularity in the country was elected to the chair. It is significant that in the absence of Franklin who could not be present because of inclement weather, Washington's name was proposed on behalf of the Pennsylvania delegation by Robert Morris and when elected he was formally conducted to the chair by his proposer and another member of the same delegation. After this formal inaugural, Washington offered the assembly his thanks for the honour conferred upon him and then plunged into business the first item of which was the election of a Secretary. Major William Jakson who was not a member of the Convention but had experience of public work was elected to this office. With the appointment of the President and the Secretary, the Convention was now in working order. So next, the credentials of the

delegates were read and thereafter a committee of three was elected to prepare the standing orders and rules.

The Convention which was itself of the size of a committee had to tackle most of the problems which faced it either through the committee of the whole house or through several small committees. The Committee of Eleven was for instance responsible for the compromise effected between two rival view-points as regards representation of the states in the federal legislature. Then there was the Committee of Detail which rendered such great service. On the seventeenth of September after four months of arduous labour the work was at last finished and the draft signed. Robert Morris who had proposed Washington to the chair observed in referring to the finished document that " while some have boasted it as a work from Heaven, others have given it a less righteous origin. I have many reasons to believe that it is the work of plain, honest men, and such, I think, it will appear." Farrand who edited the records with such care wrote : " Neither a work of divine origin, nor ' the greatest work that was ever struck off at a given time by the brain and purpose of man,' but a practical, workable document is this constitution of the United States."

The draft, before it would become the supreme law of the land, had to go through important other formalities. It was first transmitted to the Confederate Congress which very promptly (on the 28th September 1787) but without any words of commendation referred it to the legislatures of the States so that by them it might be submitted to the state conventions specially elected for the purpose. So in these conventions again the work that had already been done with so much energy and care had again to be defended with equal skill and pertinacity. It is significant that even those delegates who had opposed without success the acceptance of the draft by the Federal Convention took their defeat in a sporting manner and now came out to support it in the conventions of their states. Alexander Hamilton who had signed the draft no doubt but who, it was common knowledge, had no enthusiasm for it as he had asked for a more centralised system, now took up his formidable pen in collaboration with James Madison and John Jay in support of the document so that the essays which they would produce and which are still to be read with profit and pleasure in the *Federalist* might influence the members of the convention of the crucial state of New York in favour of the work done at Philadelphia. In fact without the influential and strenuous support which he gave at this stage, it is doubtful if the New York convention would have adopted the draft and without New York supporting the scheme of the Federal Union, it would have fallen through.

In any event the constitution as framed by the Convention at Philadelphia became the fundamental law of the American Union only through its acceptance by the state conventions elected specifically for its consideration by them. In other words, it should be emphasised again, the Philadelphia Convention, though constituted in a formal manner, was not really a constituent assembly of the nation but a body of accredited representatives of different sovereign entities and the work which these representatives did in this assembly had to be approved of by their respective states in a specific manner before it became legally valid and practically effective.

The French National Assembly which acted as a constituent body for two years and set up the first constitution in the revolutionary era acted as the immediate representative of the sovereign nation and in that capacity drafted a constitution which went at once into effect with the King's consent. The King, though no longer the repository of the nation's sovereignty which was now taken as being vested in the people, had still an important part to play as an integral factor of the Government. The idea of referring the work of an assembly to the people for ratification had not yet become popular. In fact the representatives of the third estate also had been elected only indirectly by the people. So once the constitution was drafted and adopted by the Constituent Assembly and once it was approved of by the King, it was put into effect without any other formality. The tradition of framing a constitution through a constituent assembly has been maintained ever since. There is only this difference, as evidenced in recent constitution-making in France, that the constitution adopted by the Assembly has to be submitted to the people for ratification, although this Assembly might have been elected with this purpose mainly in view. We say *mainly* because the Assembly which in France drafted the constitution for the Fourth Republic was made responsible also for supervising the day-to-day administration during the tenure of its office. This was also in line with French tradition. The first Constituent Assembly (1789-1791) was largely but not exclusively concerned with the framing of the new constitution. It acted also as the ordinary legislative and deliberative body of the realm during this period. In this particular the French tradition is different from the idea which is ordinarily entertained about the functions of the Constituent Assembly. It seems really desirable that constituent and ordinary legilsative and deliberative functions should be kept distinct and the body which is to frame an original constitution should not be burdened with other duties. In France, of course, combination of the two functions in the same Assem-

bly was the only practical solution of the problem which faced the people either in 1789 or in 1945-46. But wherever feasible, the Constituent Assembly should be concerned with framing the constitution alone. In respect of amending the constitution in details, of course, the ordinary legislature may be allowed to function for this purpose. But if the amendments are really of a far-reaching character, it is desirable that, instead of ordinary legislatures, conventions specifically elected for the purpose should consider and adopt them. The fathers of the United States Constitution did well in this regard by providing for more than one method of amending the constitution.

It was the problem of finance which impelled the King of France to summon the States-General in August, 1788. This body, though an ancient institution, had not met since 1614. But so deplorable were really the conditions of finance that all opinion was insistent on its being summoned. Accordingly, it may be repeated, the States-General was summoned in August, 1788 to meet in following May. Formerly, this body consisted of three estates and would meet in three divisions and it was looked forward to by people around the throne that on this occasion also it would meet on the same basis and the nobility and the clergy would have opportunity of voting down the third estate or the Commons. But much water had passed down the Seine since the State-General had assembled last. New forces were now at work and a new spirit had overtaken the mind of the people. The total number of deputies returned in 1789 was 1,139, of whom 291 represented the clergy, 270 the nobility and 578 the third estate. Every attempt to separate the estates and get business done according to old procedure was foiled. " It was not," the Commoners informed the King, " three separate assemblies of three orders that your Majesty summoned here, but the National Assembly, to busy itself with Your Majesty in the regeneration of the realm." In fact the representatives of the third estate did not regard themselves as being returned only on behalf of that estate but on behalf of the nation. So whatever attitude the representatives of the clergy and the nobility might take up, they would have actually no locus standi except as members of the assembly in which the Commoners were in the majority. They would give up their separate identity and participate in the deliberations of this assembly or they would be deprived altogether of any voice in the affairs of the nation. So what was summoned as a States-General became the assembled nation or the National Assembly representing the general will of the people of France and empowered thereby not only to take into considertaion the immediate affairs of the government and the country but also the system of future governance of France.

Sylvain Bailly who was chosen to preside over this National Assembly and guide its deliberations in more than one critical moment was a remarkable man from every standpoint. His father had been hereditary Keeper of the King's pictures at the Louvre. "He had graduated in art and literature, before devoting his mature talents to astronomy. A monograph on the statellites of Jupiter, and a controversy with Voltaire, earned him the membership of the three Academies, and a reputation for orthodoxy which was hardly shaken by the suspicion that he doubted the literal truth of Genesis." At the age of fifty-two he threw up this distinguished scientific career in order to free himself for politics. At first he devoted himself to the work of the Paris Municipality and in the following year (1789) he was returned to the States-General as a deputy for the third estate of Paris. His great reputation as a scientist and his undoubted knowledge of the rules and procedure for the conduct of debates in a deliberative body marked him out for the Mayoralty of Paris as for the first Presidency of the National Assembly. Apart from the first President, there were other resourceful and first rate men in the Assembly who determined the great part which it happened to play during the two years of its existence. The first name to cite is that of Emmanuel-Joseph Sieyes. "Forced against his will into a clerical career by poor and pious parents, he consoled himself with political philosophy and music." He was now only forty-one. But already he had acquired some experience of politics and administration and what was more he had established himself as a writer of great power. In fact he wielded an inspired pen. It was he who impressed not only upon the representatives of the third estate but upon the great body of thinking people outside that France was so far an aristocracy, that the third estate counted for nothing, that it should count hitherto for something and that the general will of the people, expressed in a national assembly, could and ought to draw up a constitution which would define and limit the powers of the government. Needless to say the opinion so clearly expressed was readily adopted by the Commons and translated with promptitude into action. Sieyes was not unfortunately as good as a speaker as he was as a writer. In fact on his legs he was as uneloquent as ungraceful. That may explain that his reputation in the National Assembly was rivalled and exceeded by others. He did not reach the height of his power till later days.

Another name was that of Mirabeau. It is not necessary to say much about him. "Resembling Wilkes," observed Macaulay, "in the lower and grosser parts of his character, he had, in his higher qualities, some affinity to Chatham." In fact he was a mixture of opposites. A powerful

writer, a great speaker and a masterful personality, he had also aspects of life, venal, corrupt and disreputable. But he was the man of the hour. In extraordinary circumstances a conventional man may be unsuited and unsuitable and a masterful man, though corrupt and undesirable in some aspects, may force his way to the front. That Mirabeau did. It is again not exactly correct to think, as many have thought, that the French National Assembly which became a Constituent Assembly consisted of several men of first rate ability and the rest were impractical visionaries. Actually on analysis of the membership of the third estate it has been found that although lawyers predominated, being fifty per cent of the total strength, there were also administrators, tradesmen, landed proprietors, agriculturists, clergymen, doctors and officers of the army and navy. Even lawyers "were men of action and men of affairs." In their professional capacity they had to come into touch with practical conditions of the people and the country and think of reform which might be practical and appropriate. It was the Assembly so led and composed, which, as it has been pointed out already, not only discussed and decided upon the day to day affairs of the country but framed in course of the next two years the constitution under which France was to be governed. It is unfortunate that the course of events, after it had finished its work, was such as to submerge this work and to lead France to other channels of thought and activity. Possibly by imposing upon themselves the self-denying ordinance that the members of the Constituent Assembly would not seek election to the new legislature, they made a mistake of the first magnitude as it deprived this new legislature of all men of experience and moderation which was born of experience. In any event the fact was that an assembly representing the general will of the people of France took upon itself the function of formulating its fundamental laws, and it must be said that the laws so formulated were neither ill-balanced nor inequitable.

The precedent created in France of the constitution being framed by a national assembly was followed in the same country in 1848 when the July Monarchy was overturned by the third Revolution. As Louis Philippe and members of his family were bundled out of the country, a provisional government undertook the administration of public affairs and summoned a national assembly to draw up a new constitution for France. This body, nine hundred strong, was returned by manhood suffrage and met on the 27th April, 1848. The assembly returned in 1789 and the assembly elected about sixty years later were illustrations of the fact that the French leaders and people had a liking for large bodies where all shades of thought

might have opportunity of representation and where every project might be discussed from all angles. They appeared to believe that for adopting a constitution as for deciding upon ordinary legislative measures the advantages of a large assembly outweighed its defects. It should also be emphasised that as in 1789-91 so in 1848 what the national assembly did was final. The constitution drafted by this body did not require the formality of further reference to the people; it went immediately into effect and elections under the new constitution were held in December of the same year. The national assembly was elected by the people with the definite mandate of drafting the constitution as also with the authority of supervising the administration during its tenure of office. Consequently when the constitution was drafted, it was not thought necessary that there should be the formality of any fresh reference to the people. It went into effect at once. The constitution, so launched, proved very short-lived. Louis Napoleon made it a stepping stone to power, and then kicked it into thin air and established the second Empire. For this the national assembly has been blamed. It had made the President directly elective by universal suffrage and had not provided for his subordination to the legislative assembly. The result was that by courting the electors the President soon made himself an independent head of the state and then there was but an easy step from the President to the Emperor. The question is to what extent the national assembly might actually be held responsible for this eventuality. There was no doubt about it that in view of the traditions of the country no arrangement should have been made which brought the President into such close touch with universal suffrage. It is significant that in all subsequent constitution-making France has avoided this blunder and both under the third and under the fourth republic the President has been made elective by the national assembly. But if in 1874 the national assembly failed to realise the explosive possibility of popular election of the President, for that the method of drafting the constitution through such a body could not be regarded as unwise. Possibly a far smaller body than an assembly of nine hundred might have better opportunity of thinking out the problems beforehand more dispassionately.

The revolution which swept away the July Monarchy in France had repercussions also in Germany. "In March, 1848, the revolutionary wave broke over Germany with such force that resistance was hardly dreamed of." The problem facing the revolutionaries was two-fold in this country. They were to democratise the administration of the different states and at the same time to unify the country and establish a suitable

federal government for the whole of Germany. It was thought that the nationalist movement had struck its root so deeply in the German soil that the establishment of this federation and the organisation of the federal government were less a matter of negotiations among the different state governments and more a matter of decision by the representatives of the German people meeting in a constituent assembly or national parliament. To this end therefore the German nationalist and revolutionary leaders proceeded to work. The initative was taken by a group of Heidelberg patriots and invitations were issued to " all previous or present members of the diets and participants in assemblies of lawgivers all over Germany." Individual invitations were also sent out and in several places ordinary public meetings elected persons as their representatives. So the assembly was constituted and it met at Frankfort not as the national parliament but to prepare the way for such a body. It was on this account known as the Pre-Parliament. There was a suggestion no doubt that this Pre-Parliament itself should be duly declared as the Constituent Assembly but it was turned down and a resolution was adopted to the effect " that the decision on the future constitution of Germany should rest solely and entirely with the National Assembly, to be elected by the people." In other words it would be for the people of Germany to decide upon the questions of German unification and the system of German government. The Princes and their Governments would have nothing to do with them.

The Pre-Parliament set up a Committee of Fifty to prepare for the elections, which were duly held and the National Assembly (or the German Parliament) met in May, 1848. It ultimately consisted of five hundred members most of whom, as it might be expected in 1848, came from the upper strata of society. Academic life, the legal profession, local and state administration and the church were all represented in an adequate degree. It is significant that there were in this Assembly forty-nine University professors and doctors, fifty-seven teachers of higher schools, one hundred and fifty-seven judges and procurators and sixty-six other lawyers. This explains why one writer actually observes that " the Frankfort Parliament was too much of a university and too little of a political stock exchange." Its President was also characteristically Heinrich von Gagern, a former civil servant and later Prime Minister of the small state of Hesse-Darmstadt. Early in life he had declared himself first a German and then a Hessian. A fine figure, he had an effective voice and a dignified and chivalrous bearing. In fact " there was in his nature something powerful and manly." His speeches were also clear and expressive but they were not unoften too abstract, too universal and too pompous. In this the speeches not

only represented the man but the Assembly of which he was the President. This body was no doubt, as a writer has reminded us, "the proud daughter of the people, the national will, the sovereign of sovereigns." But this "sovereign of sovereigns" was only temporarily awakened to its functions and responsibilities.

The revolutionary movement had roused it from its sleep but there was no knowing when it would go back to that sleep. So the sanction behind the Assembly was a precarious one. In fact by the time it held its first meeting, the counter revolution had already begun. In view of this fact its leaders, if they were far-seeing statesmen and not mere doctrinaire politicians, would have struck the iron while it was hot and fashioned the constitution for united Germany while the people's voice still counted for something. But like Gagern, their President, the members including their leaders believed more in abstract arguments than in speedy action. A considerable time was spent in the discussion and formulation of the fundamental rights of citizens and when at last they were prepared, the revolutionary fire had already been largely extinguished and when after nearly a year's work the constitution itself was framed, the people were no longer "the sovereign of sovereigns." Nothing consequently came out of the efforts of these eleven months. "The German people acclaimed and reverenced their National Assembly of 1848 as a Goddess of Liberty, only to let this Goddess die a year later "like a street woman in the gutter." The failure of this Frankfort Parliament, which was convoked with so much enthusiasm, hope and confidence, is a warning that a constituent assembly, whose only sanction is the public opinion behind it, can succeed only if that public opinion is sufficiently strong to withstand the opposition which is sure to be organised by the vested interests. Framing of the constitution by a representative assembly elected for the purpose is a democratic process which can be effective only if democracy is powerful. In the case of Germany of 1848 it was strong only for a while but as the work of the Assembly proceeded, it was increasingly submerged by the vested interests of state particularism and other reactionary forces.

Round the World

Abolition of Appeals to the Privy Council in Canada

Although Canada has had a Supreme Court of its own, organised under Section 101 of the British North America Act, this has not been the final court of appeal. Before 1844 the Crown exercised its prerogative right to hear appeals from the courts of the colonies and in that year this right was made statutory. Consequently the Judicial Committee of the Privy Council in London continued to hear appeals from decisions of the Canadian courts even after the Dominion was established and the Canadian Supreme Court was organised. This exercise of appellate authority by the Judicial Committee of the Privy Council in London, particularly in matters arising out of the interpretation of the B.N.A. Act which embodied the constitution of Canada, proved highly detrimental to the interests of the Dominion. It was not only inconsisent with the rising autonomy of Canada but proved particularly harmful to the interests of Canadian unity and Dominion authority. The Judicial Committee under the leadership of such men as Lord Watson and Lord Haldane, who acted more as Imperial British statesmen than as mere partial judges, issued from time to time decisions which widened and magnified provincial jurisdiction and narrowed and circumscribed the jurisdiction of the Dominion Parliament. This was, in fact, carried to such length that the purposes and objectives which the fathers of the B.N.A. Act had in view were completely nullified and the Dominion Parliament, which was to enjoy residuary powers had its jurisdiction practically confined to a few specified subjects except in wartime. The result is that all social legislation whose adoption is so urgent has been held up and the country's progress has been seriously handicapped on that account.

It is good, therefore, that a Reuter message tells us that the Judicial Committe of the Privy Council itself has now ruled that the Dominions have the right to abolish appeals to that body. Let us expect that armed with this ruling the Dominion Parliament will now proceed to pass an Act by way of making the Canadian Supreme Court final appellate authority in the Dominion. The judgment of the Privy Council is not before us and we do not know the arguments which may have been used in arriving at this ruling. But it should be known that under the Statute of Westminster only the B.N.A. Act remains outside the jurisdiction of the Canadian Parliament. As the Canadian provinces, particularly

Quebec, did not agree to the suggestion that this Constitution Act should be henceforward subject to amendment or repeal by the Dominion Parliament, such amendment or repeal has continued to be the concern of the Parliament at Westminster. But the Judicial Committee of the Privy Council exercises its jurisdiction not under the B.N.A. Act but under the Crown's Prerogative right and the Statute of 1844. The Dominion Legislature in Canada has, of course, the power to bar this prerogative right and to repeal the statute and abolish thereby the jurisdiction exercised by the Judicial Committee of the Privy Council. It is likely that the Privy Council took some such lines in its reasoning when it issued the ruling.

It is true that the Province of Quebec, which is otherwise so *un-English* and so parochial in its outlook, regarded rather paradoxically this imperial connection and control through the Judicial Committee of the Privy Council as the bulwark of provincial autonomy and freedom. Now this last rampart of imperial control is falling, but we do not expect that Quebec or for the matter of that any province in Canada will have reasons to regret it. The Dominion Supreme Court may be trusted to maintain the federal balance as evenly as the United States Supreme Court does across the border. The advantage in the new arrangement will be this that while the Judicial Committee of the Privy Council would interpret provisions of the Constituion Act in the light of imperial interests, the Dominion Supreme Court would interpret them in the light of changing circumstances in Canada and the interests of the Canadian people. The Constitution will consequently have some opportunity of growing according to the needs of the times.

India and the World

With the installation of British power in this country, India lost all connection with the outside world. In the diplomatic field India's identity was merged in that of the British Empire and India's interests, so far as they were not inconsistent with British interests, were looked after in other countries by the diplomatic and consular agents of the British Government. It was only during and afer the 1st World War that India was recognised again as a separate indentity though still only half-heartedly, when in the Imperial and other Conferences the Government of India was allowed to have representation of its own. But that this representation was also less by right and more by courtesy was amply demonstrated in 1923 when Sir Tej Bahadur Sapru who was representing the Government of India was pointedly told by the Irish representative, Mr. Fitzgerald, that he was there only on sufferance. The part played by India in the first World War had no doubt brought this country into world picture

and world opinion, though only nebulous yet, demanded some form of recognition of the efforts it made for the maintenance of human civilisation. Accordingly, India was represented as such in the Peace Conference at Paris and her representatives, the late Lord Sinha and the late Maharaja of Bikaner, signed the Treaty. What is more, as a signatory to this Treaty India became an original member of the League of Nations.

Though many people could not see this and many would not admit it, this membership of the League certainly signified new international status for India. It should be known that there are different methods by which a country may grow in the estimation of the world and acquire a stature which compels recognition. One method is certainly the acquisition of internal independence. Many people were so pre-occupied with the struggle for internal freedom in this country that this became on obsession with them and they would refuse to attach any importance to India's connection with the League. But it must be borne in mind that sometimes a dependent country also acquires some international status by effective representation in world organisations and if its delegates to these bodies can play the cards well, they may thereby not only bring international prestige but through it considerable improvement in internal status as well. Unfortunately, Indian opinion in regard to the League was either indifferent or positively hostile. There might have been reasons for such indifference and such hostility. But the other side of the shield ought not to have been neglected either. If Indian opinion in regard to India's connection with Geneva was more assertive, India would have been better known and India's case would have been better placed before world opinion than it actually was. In fact, by showing our hostility to India's representation in the League we actually played into the hands of the British imperialists. They not only saw to it that India's delegation to the League Assembly was always weak both in number and in quality but they successfully kept us out of the League Council. Their interest was in India's isolation from world contact. To this end up to 1929 only Europeans were chosen to lead the Indian delegation and the number sent was too small in comparison with the number sent by other countries. It was also to this end that the British Government did not arrange for any Indian representation on a suitable scale in the World Fair which was organised in New York in 1939. If Indian opinion were not indifferent about these matters, the attitude of the British Government might have been different.

As the second World War broke out in 1939, the situation changed rapidly. India as a recruiting ground, as a source of supply and lastly as a base of operations acquired new importance. Consequently in 1941 it was decided to exchange Agents between New Delhi and Washington and between New Delhi and Chungking. This wartime arrangement continued

for several years. But when in September last the Interim Govt. was set up and Pandit Nehru himself took the portfolio of External Affairs, it could be taken for granted that something would be done by way of a developing India's relations with the outside world. Panditji has for years studied, first hand whenever possible, the affairs of other countries and has taken a keen interest in chalking out lines along which India might develop relations with other states. His emphasis on the necessity of breaking India's isolation has been insistent. Accordingly when he undertook leadership of the Interim Government and responsibility for the External Affairs Department, he did not allow grass to grow under his feet. He carried negotiations with the United States and Chinese Governments for transforming the existing wartime agencies into full-fledged embassies. It is a matter of congratulation that efforts made in this direction have now been fully successful and India's ambassadors to Washington and Nanking have been appointed in the persons of Mr. Asaf Ali and Mr. K. P. S. Menon. We only hope that the work which is being done in Europe by Mr. Krishna Menon will also result in exchange of diplomatic representatives between New Delhi and different important capitals of Europe. It is also a matter of congratulation that the mistake made about the League has not been repeated in respect of the U. N. O.

Indo-Russian Relations

While efforts are being made to establish diplomatic relations between India and the U.S.S.R. and exchange ambassadors between the two countries it is hearrening to find that the Soviet Union is taking direct interest in India's cultural and scientific activities. To the Indian Science Congress which had its annual session in Delhi early this year, the Academy of Sciences of the U.S.S.R. sent a delegation headed by its Vice-President, Professor V. P. Volgin. These delegates were entertained at a party, on January 7, by the Indian Science Congress. Pandit Nehru who presided over the session of the Congress observed in welcoming these guests, "For many years past we have looked with very great interest towards the Soviet Union for many reasons but more especially because of the tremendous achievements of the Soviet Union during the last quarter of a century or so. You are our neighbours and as neighbours we must take interest in each other and develop closer contacts with each other. But apart from being neighbours, you have been pioneers in many fields and you have transformed vast tracts of your country before our eyes with a speed that has astonished humanity. Inevitably when we want to produce great changes in India, we want to learn from your example. We want to know what you have done and how you have done it." Professor Volgin observed in reply. . . . "This is the first occasion that a delegation of the Academy of Sci-

ences takes part in a session of the Indian Science Congress . . . We greatly hope that our participation in the work of the Indian Science Congress will contribute a great deal to the strengthening of the scientific bonds, cultural intercourse and friendly relations between the peoples of our country and the people of India. Our generation which has undergone the hardships of two World Wars well appreciates the importance of international collaboration and its significance in securing the progress of peoples the world over. The people of India are faced with enormous industrial and cultural problems. We are sure that science in India will take an active part in solving these problems." It is our hope that cultural contact, started some time ago and strengthened now by this delegation of Soviet Scientists to the Indian Science Congress, will be developed more and more in the future.

Prospects of An Anglo-French Alliance

At the time of writing M. Blum, the *interim* Premier of France, is in London and is reported to be negotiating with His Majesty's Government for an Anglo-French Alliance. M. Blum is personally Anglophile and many in France on whose support he stands are convinced that French imperial interests are bound up with Anglo-French friendship. The Empire of France and that of Britain are interdependent. The French interests in Indo-China and elsewhere in the East cannot be maintained without the co-operation of the British and similarly if the French rampart of white domination in the East falls, British vested interests will inevitably become more untenable than they are already. In view of this and particularly in view of what is happening in Viet Nam closer collaboration between the two powers is warranted in the opinion of the imperialists in both countries. But the question is if this proposal of Anglo-French Alliance will have the support of the general body of the French and the British peoples. So far as the latter are concerned, a large section which wants all impediments to closer relation between Britain and the Soviet Union to be removed, is expected to be perturbed by this recent development in Anglo-French relations as it is likely to be still more perturbed by the proposal mooted by Churchill for a European federation. But the official policy of the Labour Government is the very antithesis of what is advocated by this section. Bevin sees almost eye to eye with Churchill in regard to British policy and he has on that account full support from the Conservative benches. The Prime Minister and most of his colleagues appear also to believe in bi-partisan foreign and imperial policy and they would give unstinted support to Bevin in the line he is taking. As for the electorate, though one section whose representatives in the House of Commons recently sounded a rift in the lute may oppose it, the large

majority is likely to approve of the policy which the Labour Government is pursuing to-day with the co-operation of the Opposition. That the integrity of the Empire requires such a policy is a cry to which there is invariably a favourable response from the ordinary British voters. Now their support may be grudging and now it may be whole-hearted but the support comes all the same. So from the British side there may not be much difficulty for close collaboration between France and Britain. But before going in for a full-fledged alliance the British Government must take stock of the situation in France and watch the trends of French public opinion. In this connection it is significant to mention that the Socialist Party which Blum represents lost heavily in the November elections, and the Communist Party came out the strongest Party. It is, of course, equally true that men on the right also gained at the expense of the Socialists. So the tendency seems to be towards a more clear-cut party arrangements in France. Those on the left would support communism and cold-shoulder the Socialsts. Those on the right would, of course, vote not only against the Communists but largely also against the Socialists. This trend has been caused by the suspicion of all working class voters for those leftist candidates who would call for socialism at home but would support outside British policy towards the U.S.S.R.. In previous elections, it should be remembered, working class votes were divided between Socialists and Communists. But now friendship of the Socialists for Britain is costing them this working class vote. In view of this it can only be expected that Anglo-French Alliance which will be anathema to the Communist Party and will have small support among the French working class voters will be of little value. So there is food for thinking. It is, of course, true that a Socialist, M. Vincent Auriel, has been chosen to be the President of the fourth French Republic and at the time of writing it seems that he will commission another Socialist to form the Government and this Government may remain in power for some time with the support of the Socialist, M.R.P. and other right wing members. But signs of the times are on the wall.

Cabinet Statement of December 6 and Indian Reaction

There was grave difference of opinion in India as to the interpretation of certain provisions in the Cabinet Mission Statement of May 16. In that Statement the Cabinet Mission made provincial autonomy the basic plank of the scheme they recommended but at the same time laid down a procedure of work in Sections which would seriously undermine such autonomy for the provinces. In paragraphs 15 (3) and 15 (5) it was laid down that "All subjects other than the Union subjects and all residuary powers should vest in the Provinces" and that "Provinces should be free to form Groups

with executives and legislatures..." These two paragraphs only indicate that, apart from the powers and functions which would be assigned to the Union, the provinces would exercise under the scheme the residue of governmental authority. But if the provinces so desired they would have the freedom to form groups and assign to the group legislatures and executives functions they thought appropriate. The formation of groups was thus optional and no province could be compelled to enter into it and surrender against its will any portion of its own residuary jurisdiction to the group government. But when laying down the procedure of work in regard to formulation of provincial constitutions and in regard to making a decision as to whether there would be any group or not, the Cabinet Mission recommended an arrangement which would not only make grouping compulsory but which is likely to make provincial autonomy very precarious.

They first of all divided the provinces into three Sections—A, B and C. In the B Section were included the Punjab, the North-Western Frontier Province and Sind. In Section C were included Bengal and Assam. Now as soon as the Constituent Assembly as a whole would finish certain preliminary work, members from different Sections would meet separately in such Sections. The members from Bengal and Assam would for instance meet in Section C. In para 19 (v) it is laid down that "These Sections shall proceed to settle the Provincial Constitutions for the Provinces included in each section, and shall also decide whether any Group Constitution shall be set up for the Provinces and, if so, with what provincial subjects the Group shall deal." Now in both Section B and Section C there is absolute majority of members representing the Moslem League which is committed to the principle of having a separate state in the North-West (including the very provinces which comprise Section B) and in the North-East (including the provinces which comprise Section C). In view of this it might be taken for granted that, irrespective of what the provinces like the North-Western Frontier Province and Assam may think, they will be forced into groups. What is more, they will not only be compelled to surrender jurisdiction to the Group government not as they desire but as the Moslem League majority in their respective Section may decide as also to have their provincial constitutions formulated according to the discretion of the same majority. As this procedure was inconsistent with the basic principle of provincial autonomy enunciated by the Cabinet Mission, the Congress put its own interpretation upon paragraph 19 (v) and declared that grouping could not be compulsory and that the provinces would have full discretion and Freedom to enter into the Group or not and that the provincial constitutions would be formulated on the responsibility of the members of the province alone.

But the Cabinet Mission was not willing to accept this interpretation. On the 6th of December the Statement issued by the British Cabinet after hearing both Pandit Nehru and Mr. Jinnah reiterates this standpoint. The British Cabinet makes it clear that in the Sections decisions would be taken in respect of grouping and in respect of the framing of the constitution of the provinces included in a Section by a simple majority of votes. This is not surprising so far as the British Cabinet is concerned. But it caused some surprise that the Congress, which had held out for seven months against this interpretation accepted it in a meeting of the All India Congress Committee on January 6, 1947. "The A.I.C.C. is anxious that the Constituent Assembly should proceed with the work of framing a constitution for a free India with the good will of all the parties concerned and, with a view to removing the difficulties that have arisen owing to varying interpretations, agree to advise action in accordance with the interpretation of the British Government in regard to the procedure to be followed in the Sections." In this connection it should, of course, be remembered that the British Cabinet, while making clear its own interpretation of paragraph 19 (v) of the Statement of May 16, also declared in the Statement of December 6, "Should the constitution come to be framed by a Constituent Assembly in which a large section of the Indian population had not been represented, HMG could not, of course, contemplate—as the Congress have stated they would not contemplate—forcing such a constitution upon any unwilling parts of the country." If any interpretation of this declaration is necessary at all, it is simply this that if a large majority of members of any province refuse to attend a Section or refuse otherwise to be associated with any decision of the Section, that decision cannot be imposed upon that province.

The A.I.C.C. while accepting the interpretation of the British Cabinet approved also of this declaration and inserted a paragraph in its resolution in regard to this subject, "It must be clearly understood, however, that this must not involve any compulsion of a province and that the rights of the Sikhs in the Punjab should not be jeopardised. In the event of any attempt at such compulsion a province or part of a province has the right to take such action as may be deemed necessary in order to give effect to the wishes of the people concerned." In other words, while in a Section decisions may be taken, as the British Cabinet interprets, by a simple majority of votes, such decisions will not necessarily be binding upon the units or parts of the units composing the Section. This resolution which was sponsored in the A.I.C.C. by the Working Committee was vehemently opposed by a large body of members. The Sikhs and the members from Assam were particularly scandalised by it. Mr. Gopinath Bardoloi, the Premier of Assam, has in fact pointed out in a number of

public lectures that his province would refuse to accept any constitution at the hands of the majority in the Section. The Sikhs also have come forward with the demand that they must be given a veto in respect of any decision which the Section may arrive at. Evidently they do not set store by the latter part of the Congress resolution. Meanwhile at the time of writing the Moslem League is keeping absolutely silent over the Statement of the British Cabinet though individual members of this organisation have not minced matters and reiterated their decision not to have anything to do with the Constituent Assembly. That the League as an organisatfon may agree with them is indicated by the continued absence of its representatives from the Constituent Assembly which is again in session at New Delhi.

Miscellany

BENOY SARKAR

RUSSIAN SCHOOLS OF CO-OPERATION

In addition to the cultural activities carried on by all but the smallest rural consumers' co-operatives (dramatic societies, singing groups, libraries, outings, etc.) the consumers' co-operative movement in the U.S.S.R. has found it necessary to create and maintain a vast network of courses and schools for the training for the staff of the co-operative societies. Every regional federation, as well as every district and republican federation, possesses its own school. Moreover the central federation—*Centrosoyus*—has itself established a large number of colleges (institutes), vocational high schools and business schools.

FINANCE

For its teaching programme *Centrosoyus* has available a special fund which is mainly sustained by the contributions of local and regional co-operatives. Each rural co-operative puts aside for cultural activities 0.07 per cent of its total trade turn over, 1 per cent of its gross income from restaurants and 0.65 per cent of the total sum paid for purchases of agricultural produce. It is to be noted that these allocations are made not from the net but from the gross income, since cultural activities have to be carried on regardless of the size of the net surplus of the society.

The local societies are required by law to retain not less than 20 per cent of these appropriations for their own expenditure. The balance is divided between *Centrosoyus* and the various regional and district unions intermediate between it and local societies.

During 1944-45, the fourth year of the war, *Centrosoyus* received in this way a sum of 169,000,000 roubles which it devoted to cultural and educational activities.

Teaching in connection with staff training is organised in three stages : business schools, vocational high schools, co-operative colleges (institutes).

BUSINESS SCHOOLS

There are 71 such schools with a total of 5,000 students enrolled. They are open to young people aged 13-14 and offer a course of instruction lasting one year. The principal subjects taught are book-keeping, essentials of trade and the purchasing of agricultural products. The purpose of the teaching is to train managers and assistants, warehouse managers and instructors.

VOCATIONAL HIGH SCHOOLS

The 44 vocational high schools have a total enrolment of 9,700 students, mostly girls, who enter at the age of 14 or 15. The course of instruction offered

lasts three years. The subjects taught in the general courses are economic geography, the organisation of trade in the U.S.S.R., accounting, and one foreign language. In the special courses the subjects taught are book-keeping, planning, study of commodities, bread-baking, etc. The object of the teaching is to train the staff of district federations, particularly book-keepers, commodity experts (buyers of fruit, vegetables, hides, furs, wool, etc.) and bread-baking experts.

Co-operative Colleges (Institutes)

There are 3 co-operative colleges, of which two are trade colleges situated at Moscow and Kharkov, while the third is a pedagogical institute near Moscow.

In the trade colleges a 4-year course of training is offered. These colleges are divided into three departments corresponding to three groups of students specialising in three fields; economics and book-keeping, economics and planning, expert knowledge of commodities.

Book-keepers are taught analysis of balance-sheets, the use of accounting machines, auditing and control. Planning experts study the principles of planning, finance and banking. Commodity experts follow courses in physics and organic chemistry. All three departments also offer general courses in political economy, economic geography, higher mathematics, foundations of Marxism-Leninism and a foreign language.

Only students with a good secondary education (age about 17) are admitted to these colleges.

The pedagogical institute prepares teachers for co-operative vocational high schools, and the term of study is one year. The subjects taught are political economy, historical materialism, pedagogy, the economics of Soviet trade, book-keeping and knowledge of commodities.

Correspondence Courses

In addition, about 3,000 students follow correspondence courses lasting 5 years in the case of the college courses, and 6 months to 1 year in that of the book-keeping courses.

Refresher Courses

Finally, refresher courses are organised for all grades of co-operative staff from cooks and egg sorters to book-keepers and chairmen of societies. Their length ranges from 2 weeks to 3 months. (*Co-operative Information.*)

Reviews and Notices of Books

The Estern Frontier of British India—1784-1826, with four Appendices and Index. By Anil Chandra Bannerjee, M.A., Premchand Roychand Scholar, Lecturer in History, Calcutta University. Published by A. Mukherjee & Co., 2, College Square, Calcutta. Pp. 584. Price Rs. 10.

This second edition of a book admittedly dealing with the history of British India's relations with Burma, Assam and other minor states and principalities in its north-eastern frontier about a centnry and a quarter ago is clear proof of the public curiosity about the subject, a curiosity which is likely to create an ever increasing demand for similar authoritative books in the future.

The bibliography covering six pages at the end of the book and the numerous extracts from the sources mentioned therein afford more than sufficient proof of the pains taken by the author to give an authentic and correct account of the events narrated. It is also equally clear that he knows how to choose his material from his sources and make the best possible use of them—a thing the reader expects from other equally valuable historical works which stand to his credit.

While the detailed accounts of the events narrated to which the author is committed by the nature of the work he has undertaken, may not command the close attention of the general reader, it is nonetheless a fact that the conclusions he had drawn from them and which, generally, are to be found towards the close of the more significant chapters, are both instructive and interesting.

H. C. MOOKERJEE

Civil Disobedience Movements in India or The Indian Struggle for Freedom. By C. V. H. Rao, Editor, "The Daily Herald," Lahore, Ex-Editor, "The Indian Nation," Patna. Published by Lion Press, Lahore. Pp. 100. Price Rs. 2.

Mr. Rao has in this book, given a short and interesting review of the different direct action movements led by Mahatma Gandhi for the purpose of winning independence for India. He admits that the information supplied in it, so far as the Non-Co-operation Movement of 1920-22 and the Civil Disobedience Movement of 1930-32 are concerned, is drawn from Dr. Sitaramayya's official History of the Congress. But so far as subsequent events are concerned, it is inferable that he has laid under contribution such sources as periodicals, Government publications, etc.

Mr. Rao whose aim seems to have been the production of a readable account of these important movements for popular consumption within a small compass has done his task admirably. His facile pen and his skill as a journalist have served him well.

PEREGRINE PICKLE

To The British Cabinet Mission. By Prof. Ruchi Ram Sahni. Published by Dewan's Publications, Lahore. Pp. 101. Price Rs. 2-4.

This volume consists of a series of thirteen articles from the pen of a well-known veteran educationist of the Punjab, their twin outstanding features being a sweet reasonableness and out-spoken courage in criticising proposals for breaking up the fundamental unity of our motherland. The optimistic note which marks the earlier chapters is gradually lost till, in the concluding one, the writer expresse dissatisfaction with the Cabinet proposals.

Vijaya Lakshmi Pandit. By R. L. Khipple, M.A. Published by Lion Press, Lahore. Pp. 171. Price Rs. 3.

The author has given a somewhat sketchy account of Mrs. Pandit. Probably most readers would like to have greater details about her life. The quotations from addresses delivered by Mrs. Pandit are a valuable feature. He has also supplied some hitherto uuavailable information about the part played by the ladies of the Nehru family in India's struggle for freedom. The account of the San Francisco Conference will be welcome to many, as also the last chapter describing the author's interview with Pandit Nehru. Occasional misprints and the unnecessary use of the grand style jar on the reader.

M. B. B.

Men and Rivers. By Humayun Kabir. Published by Hind Kitabs, Bombay. Pp. 175. Rs. 5.

The story "based on an ancient legend of East Bengal, as stated by the author in the prefatory note, narrates in very lucid and simple style the history of early settlers on the banks of the river Padma from North Bengal. It winds round the eventful life of a Muslim peasant lad who, at the age of 16, migrates there, prospers by dint of hard and honest labour and is ultimately drowned in the Padma, leaving behind his widowed mother and a son of ten. The mother, being unable to bear the shock of her son's death, collapses soon after, by the river bank. The story then tells the life of the son, who is brought up in the family of the village headman who was his father's enemy. Eventually, the son falls in love with his guardian's daughter, but is unable to marry her, as it is revealed later on that they had a common mother divorced by his father and afterwards married by his guardian.

We know the author as a poet who often participates in politics, but few know him as a novelist. The book under review shows that he has also a talent for story-telling. Those who are tired of insistent problems (Economic, Social and Political) making their everyday life uneasy will surely derive genuine pleasure in going through the pages of the book and will also get acquainted with the endurance and fortitude of those children of the soil as the author puts it, justfiably remarking that the culture of the village is changing today. But it possesses values which mankind cannot lose without being the poorer for their loss.

The printing and get-up are commendable but the price seems rather high.

D. KAZI

Ourselves

Professor Bidhubhusan Roy Lecturer, 1946

We are glad to learn that Professor P. M. S. Blackett, F. R. S., of the Manchester University has been appointed Professor Bidhubhusan Roy Memorial Lecturer, 1946. He will deliver a course of lectures on Cosmic Rays.

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University Representation on the Board of Intermediate and Secondary Education, Dacca

In view of the fact that the life of the Board of Intermediate and Secondary Education, Dacca may be extended by another term, the University has appointed Dr. P. C. Mitter, M.A., Ph.D., F.N.I. and Mr. Satischandra Ghosh, M.A. as its representatives in the Board.

* * *

Bipradas Pal Chowdhury Fellow

On the recommendation of the Ministry of Education, Chinese Government, the University has appointed Mr. Chang Hsi Lin, sometime Assistant Professor of the National Sun-Yat-Sen University as Bipradas Pal Chowdhury Fellow for the year 1947. We congratulate Mr. Lin on his appointment.

* * *

Rai Bahadur J. M. Sen's Gift to the University

Rai Bahadur J. M. Sen, Principal, Krishnagar College, offered to make a gift of his ancestral house in Calcutta, being premises 1, Girish Vidyaratna Lane, to the University. He would leave it to the University to utilise the property in any way it liked, although it was his desire that out of the income derived from the property the University would maintain three scholarships, two being named after his father and one after his mother. The University has accepted the offer with thanks.

Official Notifications, University of Calcutta

Orders by the Vice-Chancellor and Syndicate of the University of Calcutta

NOTIFICATION No, Misc. R 9.

Dated the 17th December, 1946.

It is hereby notified for general information that the changes mentioned in notification No. Misc. R3, dated the 6th August, 1946, in Chapter XXXIII of the Calcutta University Regulations relating to the syllabus of studies for the M.A Examination in English will be given effect to from the Examination of 1949.

The syllabus in English for the M.A. Examination as sanctioned by Government is given below :—

The first four papers of each group shall be identical and shall cover the following subjects :—

Paper	I	Shakespeare	100 marks
,,	II	English Literature (1516-1660), excluding Shakespeare.	100 ,,
,,	III	English Literature (1660-1798)	100 ,,
,,	IV	English Literature (1798-1832)	100 ,,

The remaining four papers shall be taken from any one of the following groups, but not from both :—

Group A

Paper	V	English Literature (1832-1892)	100 marks.
,,	VI	English Literature (1892 to the present times)	100 ,,
,,	VII(*a*)	History of English Literature up to 1516, with selected Old and Middle English texts in Translation.	50 ,,
	(*b*)	Chaucer	50 ,,
,,	VIII(*a*)	English Literary criticism with special texts	50 ,,
		Or,	
	(*a*)	Historical English Grammar and Elements of Old English	50 ,,
	(*b*)	An essay on a subject connected with the Course	50 ,,

Group B

Paper	V(*a*)	Selected Old English Prose text	50 ,,
,,	(*b*)	Selected Old English Poetry texts. Questions shall also be set on the History of Old English Literature and Grammar	50 ,,
Paper	VI(*a*)	Selected Middle English texts (1100-1350) ...	50 ,,
,,	(*b*)	Selected Middle English texts (1350-1516) ... excluding Chaucer. Questions shall also be set on the History of Middle English Literature and Grammar.	50 ,,
,,	VII(*a*)	Chaucer	50 ,,
,,	(*b*)	Growth of the English Language from the Old English period to modern times.	50 ,,
,,	VIII(*a*)	Origins of the English Language	50 ,,
	(*b*)	Essay on a subject connected with the Course ...	50 ,,

Each of the Papers I to IV as well as of Papers V and VI of Group A shall be divided into two halves.

(*a*) The first half shall cover the literary history of the relevant period and, in the case of Paper I, the more important types of Shakespeare criticism, the subjects to be studied with reference to illustrative works which shall be specified from time to time. Candidates will not be expected to possess a detailed knowledge of these.

(*b*) The second half shall cover, prescribed texts of which a detailed knowledge will be required.

(*c*) The Course for papers II to IV and Papers V and VI of Group A shall include standard works in Prose, Poetry and the Drama.

(*d*) Questions on the texts prescribed under (*b*) shall include (*i*) Questions on the subject-matter and (*ii*) Questions on the language of the texts.

A Candidate who has taken his B.A. degree with Honours in English may, subject to the conditions specified below, offer in lieu of examination in Paper VIII of either group, a thesis on a topic connected with the Course—

(*a*) He must intimate to the Head of the Department of English by the 15th of January following his admission to the Post-Graduate Class in English that he proposes to offer a thesis in lieu of examination in Paper VIII. The Head shall assign him to a teacher of the Department under whom the candidate shall prepare a bibliography and a statement indicating, with reference to it the scope of original research on the topic selected.

(*b*) He shall, not later than the 15th of July next, submit to the Secretary to the Council of Post-Graduate Teaching in Arts the bibliography and the statement along with application for permission to offer a thesis in lieu of examination in Paper VIII.

(*c*) The Board of Higher Studies in English shall forthwith appoint a Committee to scrutinise the bibliography and the statement and to prepare a written report. The Committee may ask the candidate to appear before it for interview.

(*d*) The report shall state if there is any scope for original work on the topic as claimed by the candidate and, if necessary, shall suggest alterations in the line of investigation proposed to be followed.

(*e*) The Board shall consider the report before disposing of the application. If the application is granted, the thesis shall be prepared under the supervision of the teacher to whom the candidate had been assigned.

(*f*) The candidate shall deliver three copies of the thesis (Printed or type-written) to the Secretary to the Council of Post-Graduate Teaching in Arts, at least a fortnight before the first day of the M.A. Examination at which he intends to appear.

(*g*) The thesis shall be examined by a Board of three examiners and the maximum number of marks assigned shall be one hundred. The examiners may, in their discretion subject the candidate to an oral examination with reference to the thesis.

(*h*) The name of every candidate who passes the M.A. Examination with a thesis shall be marked with an asterisk in the list of successful candidates published in the Gazette and also in the University Calendar.

SENATE HOUSE,
The 30th November, 1946,

B. B. DUTT
Registrar (Offg.)

NOTIFICATION No. T. 754

Senate House, the 21st December, 1946

MATRICULATION EXAMINATION, 1949

Pieces selected to be read from books prescribed for the Matriculation Examination of 1949 :—

Select Readings from English Prose

Cowper's Letters to the Rev. William Unwin. Lewis Carrol. The White Night. Geikie—The Inside of the Earth. Sister Nivedita—The Judgment-Seat of Vikramaditya. Binyon—Akbar. Hermon Ould—The Discovery. A. Mee—Joan of Domremy.

Lahiri's Select Poems

Herrick—To Daffodils. Herbert—The Gifts of God. Cowper—(*a*) The Poplar-Field, (*b*) Alexander Selkirk. Blake—Laughing Song. Shelley—Autumn. Wordsworth—Lucy. Southey—Inchcape Rock. Wolfe—The Burial of Sir John Moore. Saxe—My Familiar. Davies—Leisure. De la Mare—Off the Ground. Hodgson—' Time You Old Gipsy Man.' Gibson—The Lighthouse. Mrs. Naidu—Cradle-Song. Middleton—The Carol of the Poor Children. Owen—Send Off.

(For Bengali as Major Vernacular)

Matriculation Bengali Selections

Prose

Debendranath Thakur—Himalaya Bhraman. Iswarchandra Vidyasagar—Sakuntalar Pati Grihe Jatra. Sanjibchandra Chattopadhaya—Palamau. Bankimchandra Chattopadhyay —(*a*) Bangala Bhasha : (*b*) Sagar Sangame Nabakumar. Sibnath Sastri—Bankimchandra. Jogindranath Basu—Madhusudaner Balyakal. Aswinikumar Datta—Lokabhay. Jagadischandra Basu—Bhagirathir Utsa Sandhane. Bipinchandra Pal—Sir Asutosh. Rabindranath Tagore—Khokabahur Pratyabartan. Swami Vivekananda—Suez Khale. Kshirodeprasad Vidyabinode—Pratapaditya. Ramendrasundar Trivedi—Niyamer Rajatva. Panchkari

Bandyopadhyay—Bangalir Bisishtata. Balendranath Thakur—Janmabhumi. Prabhatkumar Mukhopadhyay—Master Mahasay. Saratchandra Chattopadhyay—Mejdidi. Anurupa Devi—Deser Seva. S. Wajed Ali—Bharatbarsha. Bibhutibhushan Bandyopadhyay—Apur Pathsala.

Poetry

Jadavendra—Matrisneha. Mukundaram Chakrabarti—Kalketu. Iswarchandra Gupta—Matribhumi-o-Matribhasha. Michael Madhusudan Datta—Meghnad-o-Bibhishan. Rangalal Bandyopadhyay—Desprem. Hemchandra Bandyopadhyay—Parasmani. Nabinchandra Sen—Birer Sok. Gobindachandra Das—Dhairya-Dhara. Girindramohini Dasi—Ma-o-Chhele. Rabindranath Tagore—(*a*) Pujarani, (*b*) Durbhaga Des. Bijaychandra Majumdar—Himachale. Akshaykumar Baral—Jiban Sopan. Priyambada Deb'—Kalbaisakhi. Satyendranata Datta—Amra. Kalidas Ray—Chhatra Dhara. Humayun Kabir—Akbar.

(*For Bengali as Alternative Vernacular*)

Prose

Matriculation Bengali Selections

Bankimchandra Chattopadhyay—Sagar Sangame Nabakumar. Bipinchandra Pal—Sir Asutosh. Ramendrasundar Trivedi—Niyamer Rajatva. Prabhatkumar Mukhopadhyay—Master Mahasay. Saratchandra Chattopadhyay—Samudrabakshe-Saiklon. Anurupa Debi—Deser Seva. S. Wajed Ali—Bharatbarsha. Shaikh Habibar Rahman—Sundarbane.

Poetry

Kavya Manjusha, *by Mohitlal Majumdar*

Vidyapati—Prarthana. Michael Mudhusudan Datta—Ramer Bilap. Govinda Ray—Jamuna Lahari. Rabindranath Tagore—Prarthana. Satyendranath Datta—Jharna. Mohitlal Mujumdar—Siulir Biye. Kazi Nazrul Islam—Bangla Ma Jasimuddin—Rupai.

(*For Hindi as Major Vernacular*)

Matriculation Hindi Selections

Prose

Bharatendu Harischandra—Andher Nagri. Pt. Mohabir Prasad Dwivedi—Bhishma ki Sarshayya. Gopalram Gahmari—Natark aur Upanyas. Shyamsundar Das—Bharatendu Harischandra. Padmasingha Sharma—Bhagwan Srikrishna. Sri Premchandra—Sajjanta ka Danda. Shibnarayan Lala—Sir Asutosh Mukhopadhyay. Ramnaresh Tripathi—Season Dull Hai. Sri Sudersan—Amar Jeewan. Bechan Sarma Ugra—Ghore ki Jeewami. Balmukund Gupta—Hindi Bhasha. Balkrishna Bhatt—Priti.

Poetry

Kabir Sahib Chetawani—Updesh; Kam; Krodh; Lobh; Moh; Ahankar. Tulsidas—Vinay Patrika. Brinda—Brinda ke Dohe. Giridhar Niti Samayik Upadesha. Nathuram Sankar Sarma—Rankarodan. Ayodhyasingh Upadhyaya—Priyaprabas. Maithili Saran Gupta—Matribhumi. Ramnaresh Tripathi—Anweshan. Siaram Saran Gupta—Ghat. Subhadra kumari Chauhan—(*a*) Mera Naya Bachpan, (*b*) Balika Ka Parichaya. Ramdharisingh Dinkar—Himalaya

Narottam Das—Sudama Charitra.

Tulsidas—Parasuram Laksham Sombad.

Nabin Padya Sangraha (revised edition of Sambat 2001). (Hindi Sahitya Sammelan, Allahabad) (*for Hindi as Alternative Vernacular*).

The following pieces only :—

Jaishankar Prasad	...	...	...	All pieces
Maithili Saran Gupta	...	...	...	Do.
Mahadeo Verma	...	...	...	Do.
Ramdhari Singh Dinkar	...	...	...	Do.

(*For Assamese as Major Vernacular*)

Prabesika Katha Chaneki

Prose

Anandaram Dhekial Phukan—Asomiar Durabasthar Hetu. Hemchandra Barua—Asomia Bhasha. Satyanath Borah—Dhanar Byabahar. Laksminath Bezbarua—Madhavdevar Gurusea. Padmanath Gohain Barua—Udhav Sangbad. Chandradhar Barua—Buranjeer Katha. Nilmani Phukan—Bhasa Rahasya. Jatindranath Duara—Utsbah. Maheschandra Kataki—Betal Panchabingsati Upakhyan. Lambodar Bora—Sahuntala. Benudhar Sarma—Bangal Bairee lachit Phukan. Duriokumar Das—Kalidasar Uma.

Jibani Sangrah

Joymati Kuoree. Gunaviram Borua. Hemchandra Borua. Anandaram Borua.

Lombodar Bora. Panindranath Gogoi. Nabinchandra Bardoloi. Gopalkrishna Gokhale. Phanindhar Chaliha. Mauickchandra Borua. Laksminath Bezborua. Satyanath Borah.

Poetry

Kabya Prova

Madhavkandali—Ramar Deharar Pora Bharatar Bidai. Gobinda Misra—Geeta. Chandrakumar Agrawala—Manab Bandana. Laksminath Bezborua—Iswar Aru Bhakat. Durgeswar Sarma—Pantha Aru Prabartak. Chandradhar Burma. Dhuli Kona Moy. Mofijuddin Ahmad—Marisalikhanee. Surjyakumar Bhuiyan—Sandhia. Sailadhar Rajkhowa—Barpeta. Nalinibala Devi—Janma Bhumi. Dimbeswar Neog—Morgao. Binandachandra Barua—Bharatbarsa.

(*For Assamese as Indian Vernacular*)

Sahitya Kosh

Prose

Hemchandra Barua—Atma Joban Charit. Ratneswar Mahanta—Ahom Satee. Satyanath Bora—Kartabya Jnan. Hemchandra Gossami—Maharaj Rudrasingha. Kanklal Barua—Kamrup Rajya. Rajanikanta Burdalai—Asomia Bihu. Radhanath Phukan—Byabasay. Hiteswar Borborua—Ahamjati. Sonaram Chaudhury—Sahuntalar Patigrihalai Jatra. Ganui Dutta Misra—Mornai Tanulee Barborua. Ambicanath Borah—Cromwell. Jnananath Borah—Kirtan.

Poetry

Madhava Kandali—Chitrakut Barman. Bholanath Das—Sitaharan. Laksminath Bezbarua—Asom Sangeet. Kamalakanta Bhattacharjya—Jatio Gaurab. Raghunath Chaudhury—Bohageer Bia. Durgeswar Sarma—Jian. Rameswar Barua—Sajbonna. Hiteswar Barbarua—Kamatapur Ahrandan. Dharmeswari Boruanee—Dhumuha. Jatindranath Duara—Nibedan. Genismat Ali—Sivajee. Suryyakumar Bhuyan—Delhi.

Matriculation Sanskrit Selections

Prose

(1) *Panchatantram*—(*a*) Panchatantrakathamukham. (*b*) Pandita-Murkhanam Katha. (*c*) Pingalaka Sanjibaka Damanaka Katha. (*d*) Mohachaturaka Srigala Katha. (*e*) Haridatta Kshetrapala Sarpa Katha. (*f*) Chandra Bhupati Katha. (*g*) Mohatmana Siberupakhyanam.

(2) *Hitopadesh*—(*a*) Gunashyadashottama. (*b*) Mandabisha Sarpakatha. (*c*) Ajnatakulasilo Bandhu. (*d*) Mahatan Byapadesenah Karyyasiddhi (*e*) Birabaropakhyanam.

Poetry

(1) *Ramayanam*—Lakshmanabarjanam.

(2) *Mahabharatam*—(*a*) Jaturgrihadahah. (*b*) Bidurasya Dhritarastran-prati Neetikatha.

Matriculation Pali Selections

Prose

Mulapariyaya-jataka. Vannupatha-jataka. Nakkhattajataka. Nigrodhmiga-jataka. Rajovada-jataka. Mahosadha's Judgment. Mahamangala. Description of an Earthquake. Buddha's Visit to Kalipavatthu. Why Devadatto rebelled against Buddha. Ajatasattu and Buddha. How Buddha consoled Kisagotami. Quarrel between the Sakiyas and the Kolivas.

Poetry

(1) *Khuddakapatha*—Mangalam. Niddhi.

(2) *Dhammapada*—Sanantana Dhamma. Appamada. Citta. Puppah. Brahmana. Buddha's Udana. Buddhana Sasanam. Buddha's Exhortation.

(3) *Other Text*—The Chronicle of Gotama Buddha. Bhaddekaratta. Silanisamsa.

B. B. DUTT, *Registrar* (*Offg.*).

INTERMEDIATE EXAMINATION, 1948

I.A. & I.Sc. Examinations, 1948

ENGLISH

Text-Book

(*a*) Intermediate Poetical Selections (latest edition, published by the Calcutta University). Pieces to be read :—

1. Milton. On his Blindness
2. Wordsworth, (*a*) Yarrow Visited; (*b*) Yarrow Unvisited

3. Byron. The Ocean
4. John Keats. Ode to Autumn
5. Tennyson. (*a*) Morte D'Arthur; (*b*) Sir Galahad
6. R. Browning. The Patriot
7. R. Bridges. London Snow
8. R. Kipling. "Cities and Thrones and Powers"
9. W. de la Mare "All that's past"
10. R. Brooke. "Those hearts were woven of human joys and cares"
11. Owen Anthem for Doomed Youth
12. Either Colridge. The Rime of the Ancient Mariner
    Or. Milton. Paradise Lost, Bk. I.

(*b*) Intermediate Prose Selections (Latest edition published by the Calcutta University). Pieces to be read :—

1. Sir James Jeans. The Dying Sun
2. Virginia Woolf. Dorothy Wordsworth
3. The Secret of the Hills
4. The Secret of Success
5. Either—J. H. Newman. The Northmen
   Or—W. M. Thackeray. George III.

(*c*) Intermediate Bible Selections (latest edition, published by the Calcutta University). Pieces to be read :—

Genesis—Jacob and his brother Esau
Judges—The Story of Gideon
The First Book of Samuel—The Whole
The Book of Daniel—Balshazzar's Feast
The Gospel according to St. Matthew—

(*a*) The visit of the Wise Men from the East
(*b*) The Massacre of the Innocents
(*c*) John the Baptist and the Baptism of Jesus
(*d*) The Temptation of Jesus
(*e*) The Sermon on the Mount
(*f*) The Feast at Levi's House
(*g*) The Parable of the Sower
(*h*) A Group of Parables.

(*d*) Select Short Stories (published by the Calcutta University). Pieces to be read :—

1. H. G. Wells. The Star
2. G. Gissing. Christopherson
3. Either—Hawthorne—Old Esther Dudley
   Or—Bret Harte. The Post Mistress of Laurel Run

Drinkwater. J. Abraham Lincoln (Longmans, Green & Co.).

Candidates for the Intermediate Examination in English are expected to possess only a knowledge and understanding of the prescribed pieces (both prose and poetry); questions will not be set to test their knowledge of the lives, works and styles of the authors beyond what is involved in the set pieces themselves.

A paper will be set on Essay, Prosody and Rhetoric and some questions will be set on Unseen passages from works of the same standard of difficulty as those prescribed for the Matriculation Examination.

VERNACULAR

BENGALI

Intermediate Bengali Selections (latest edition, published by the Calcutta University). Pices to be read :—

PROSE

1. Bankimchandra Chattopadhyay. (*a*) Eka; (*b*) Bahubal O Bakyabal.
2. Rabindranath Tagore (*a*) Viswavidyalayy; (*b*) Maryada.
3. Akshyakumar Maitreya—Sekaler Sukh-Duhkha.
4. Ramendrasundar Trivedi—Mahakabya.
5. Balendranath Tagore—Subha Utsab.
6. Saratchandra Chattopadhyay. Andharer Rup
7. Khagendranath Mitra. Acharyya Ramendrasundar
8. Mohammad Barkatulla—Kabi Hafez
9. *Either* Akshaykumar Datta—Mittrata.

(a) Kaliprasanna Ghosh—Asru
Or (b) Girischandra Ghosh—Vivekananda
(c) Swami Vivakananda—Swades Mantra
(d) Arabinda Ghosh—Kshamar Adarsa.

10. *Either* Rajkrishna Mukhopadhyay—Sabhyata
Or Asutosh Mukhopadhyay—Jatiya Sahityer Unnati
11. *Either* Rameschandra Datta—Haldighater Yuddha
Or Bepinchandra Pal—Bangadarshan—O—Bankimchandra.

POETRY

1. Bidyapati Atma Samarpan
2. Madhusudan Datta. (a) Bangabhasha; (b) Niladhwajer Prati Jana
3. Biharilal Chakrabarti.—Himalaya
4. Nabinchandra Sen—Naridharma
5. Rabindranath Tagore (a) Bhasha O Chhanda; (b) Sadhana; (c) Sankha
6. Akshaykumar Baral—Manab Bandana
7. Chittaranjan Das—Sangar Sangit
8. Nazrul Islam—Daridrya
9. Humayun Kabir—Janma.
10. *Either* Hemchandra Bandopadhyay—Siber Nikat Indrer Abedan
Or (a) Kasiram Das—Samudra Manthane Sib
(b) Girisehandra Ghosh—Juraite Chai
(c) Rajanikanta Sen—Setha Ami Ki Gahiba Gan
11. *Either*, Jatindramohan Bagchi—Sabarir Pratiksha
Or (a) Satyendranath Datta—Sindhu Tandab
(b) Priyambada Debi—Sadhana.

SECOND LANGUAGES

SANSKRIT

Intermediate Sanskrit Selections (latest edition, published by the Calcutta University). Places to be read :—

Sibicharitam
Ravana—Bibhishana Sambadah
Niyateh Prabhutwam
Kumara Chandrapidasya Yaubarajyabhiseko Digbijaya Yanancha
Rajabahanacharitam
Damayantikatha
Kavyapurushctepattih
Raghuvamsam, Either Canto IV Or V.
Gita, Chapter X.
Bhatikavyam, Canto II.

Note :— A fuller knoledge of the elements of Sanskrit Gramar than at the Matriculation Examination will be required.

PALI

TEXT-BOOK

Intermediate Pali Seleciions (latest edition published by the Calcutta University), Pieces to the read :—

PROSE

From Devata Ayacana to Dedication of Jetavana and the following pieces :— Either Buddha and Bahiya Or Devadatta plots against Buddha Or Buddha on the walfare of the Vajjis.

Either Nibbana Or Jaccandhanam Hatthidassanam. Either Importance of Sila, Or Notion of Puggala.

POETRY

Either Padhana Sutta Or Dhaniya Sutta Either The Gathas of Talaputa Or the Gathas of Punnika. Either Tatiya Dhamasangiti Or Despatch of Missionaries.

ALTERNATIVE VERNACULAR LANGUAGE

BENGALI

TEXT-BOOKS

(*a*) Poetry Text ... 65 marks.

Either Datta, Madhusudan. Chaturdaspadi Kabitabali. Pieces to be read :— Kasiram Das; Krittibas; Kalidas; Jasher Mandir; Sripanchami; Pran; Aswin Mas; Banga Bhasa; Kapotaksha; Iswari Patani; Iswarchandra Vidyasagar; Nutan Batsar; Mitrakshar.

Or, Chakrabarti, Biharilal. Kabyasangraha (published by the Calcutta University). Pieces to be read :— (*a*) Saradamangal, Canto II; (*b*) Sadher Asan, Canto I.

Sen, Nabinchandra. Palasir Yuddha

Datta, Latika. Padavalida Prathmika

Rhetoric and Prosody — 20 marks

Mukherjee, Amulyadhan. Bangla Chhander Mulsutra. (Selected pieces only). (Published by the Calcutta University).

Unsen — 15 markt

(*b*) *Prose Text — 65 marks.*

Tagore. Rabindranath. Sankalan. Pieces to be read :—

Sikshar Bahan; Purba O Paschim; Samasya; Banshi; Sandhya O Prabhat,

Chattopadhyay, Bankimchandra, Kamalakanter Daptar, Pieces to be read :— Basanter Kokil; Phuler Bibaha; Biral; Dhenki,

Chattopadhyay, Saratchandra Mejdidi.

Essay — 20 marks

Unseen — 15 Marks

B. B. DUTT,
Registrar (Offg.)

SENATE HOUSE, THE 21ST DECEMBER, 1946

NOTIFICATION No. T. 746

Matriculation Examination, 1949

MAJOR VERNACULARS

Bengali

TEXT-BOOKS

Matriculation Bengali Selections (latest edition, published by the Calcutta University). *Pieces to be read will be selected later.*

Books prescribed for Rapid Reading :—

Any *two* of the following :—

Ray, Nikhilnath. Murshidabad Kahini (abridged edition, published by the Calcutta University).

Tagore, Rabindranath. Chhele Bela (published by the Visvabharati).

Sen, Dineschandra. Behula.

Debi, Ratnamala. Himalaya Paribhraman.

Banerjee, Indubhushan and Banerjee, Anilchandra. Jagater Dharma Guru.

Karim, Rezaul. Dara Shikoh.

Ali, S. Wajed. Bhabishyater Bangali.

Bhattacharyya, Bijanbehari. Prabhat Rabi.

Gupta, Jogendranath. Yara Chhila Digbijoyi.

Datta, Nalini. Bharater Parichaya.

Dasgupta, Sudhirkumar. Galpe Upanishad (New Edition).

Raychaudhuri, Makhanlal. Banglar Manishi.

The following books are recommended as showing the standard up to which students will be expected to have read :—

Chattopadhyay, Sanjibchandra. Palamau.

Tagore, Rabindranath. Chhutir Para.

Ray, Jagadananda. Prakriti.

Barkatullah, Mohammad. Parasya-Pratibha, I.

Basu, Chandranath. Sanjam Siksha.

Vivekananda. Parchya O Paschatya.

Dasgupta, Kaliprasanna. Sanskrita Nataker Galpa.

Banerjee, Bibhutibhushan. Chhotoder Pather Panchali.

Assamese

TEXT-BOOKS

Prose

Sarma, Tirthanath. Prabesika Katha Chaneki (Revised Edition) *Pieces to be read will be selected later.*

Gohain Baruah, Rai Bahadur P. N. Jibani Sangraha (Compilation—New edition). *Pieces to be read will be selected later.*

Poetry

Chowdhuri, Raghunath. Sadari.

Barua, Atulchandra. Kabya Prabha *Pieces to be read will be selected later.*

Books prescribed for Rapid Reading :—

Any *two* of the following :—

Pukhan, Nilmani. Chintamani.

Sarma, Harendranath. Kamal-Pasha.

Das, Amiyakumar. Mora Satya Annhesanar Kahini—Pratham Bhag

Borah, Satyanath, Akash-rahasya.

Barooah, Jnanadaviram. Bilater Chithi.

Das, Surendramohan. Tolstoyar Sadhu.

The following books are recommended as showing the standard up to which students will be expected to have read :—

Baruah, Gunabhiram. Anandaram Dhekialphukanar Charit.

Bezboruah, Laksminath. Dinonath Bezboruah Charit.

Grammars recommended :—

Borah, Satyanath. Bahal Byakaran.

Baruah, Muktanath. Rachana-Bidhi.

Hindi

TEXT-BOOKS

Matriculation Hindi Selections (latest edition, published by the Calcutta University). *Pieces to be read will be selected later.*

Books prescribed for Rapid Reading :—

Any *two* of the following :—

Sarma, Gangadhar. Purushartha (Gopal Publishing House, Allahabad).

Dvivedi, Upendra Sankar. Adarsha Nibandha (Hindi Pustak Agency, Harrison Road, Calcutta).

Chauhan, Subhadrakumari. Nabalika Manjari.

Santaram. Galpa Tarangini (Indian Press, Allahabad).

The following books are recommended as showing the standard up to which students will be expected to have read :—

Sumananjali (Gopal Publishing House, Patna).

Prem Chand. Nawa Jeewan.

Gupta, Maithili Saran. Jayadratha Badh.

Grammars recommended :—

Lala, Shibnarayan. Saral Hindi Vyakaran.

Bajpai, Ambikaprasad. Abhinava Vyakaran.

Urdu

TEXT-BOOKS

Matriculation Urdu Selections (1946, Editions, published by the Calcutt University). *Pieces to be read* :—

Prose

Selections from—

Banatunnash, Pages 1-23.

Aina-i-ibrat, Pages 87-118.

Qisasi-Hind, Pages 118-178.

Ghadari-Delhi ki Afsane, Pages 178-203.

Dastani-Urdu, Pages 246-260.

Poetry

Selections from—

Akbar, Pages 79-93.

Musaddas-i-Hadlid, Pages 66-78.

Kulliyat-i-Zafar, Pages 101-108.

Rubbaiyyat of Anis, Page 108.
Mir (All Poems).
Amiri-Menai (All Poems).

Books prescribed for Rapid Reading :—

Any *one* of the following :—

Ijadat-wa-Inkishafat (published by Ram Narain Lal, Allahabad).
Abi-Hayat ke Latife (Hali Publishing House, Delhi).
Khuda, Dr. M. Q. Science ki Anokhi Kahani—Sec. I, Rat ka Asman.
Nadwi, Sulaiman, Rahmati Alam.

Grammars recommended :—

Gulab Singh and Son. Sarf-u-Nahv-i-Urdu.
Husain, Syed Zafar. Tahsil-ul-Qawaid (published by Ram Narain Lal, Allahabad).

ENGLISH

Text-books

Prose

Select Readings from English Prose (latest edition, published by the Calcutta University). *Pieces to be read will be selected later.*
David Copperfield (published by the Calcutta University).

Poetry

Lahiri's Select Poems (latest edition, published by the Calcutta University). *Pieces to be read will be selected later.*

Books recommended to indicate the standard up to which candidates will be expected to have read :—

Gandhi, M. K. My Early Life (Oxford University Press).
The Adventures of Don Quixote (abridged edition, Nelson and Sons).
Archbold, W. A. J. Long Long Ago (Bina Library, Calcutta).
True Stories of Modern Explorers (Blackie and Son).
Heber, Bishop. India a Hundred Years Ago (abridged and edited by Soares, A. X., Longmans, Green and Co.).
Lang, Andrew. Tales of Troy (Longmans, Green and Co.).
Higham. Pioneers of Progress (Longmans, Green and Co.).
Stories from Tagore (Macmillan and Co.).
Rawlinson, H. G. Great Men of India (Nelson and Sons).
Warburton, E. Wanderings in Syria (Blackie and Son).
Stevenson, R. L. Travels with a Donkey.
Mookerjee and Chatterjee. Representative Indians.
Chatterjee. Sakuntala.

For reference—

Treble. An A. B. C. of English Usage (Oxford University Press Indian Edition).

Books prescribed for Rapid Reading :—

To be notified later.

ADDITIONAL ENGLISH

Moscrop, S. F. (Edited by). Four Stevenson Stories (Thomas Nelson & Sons).

Later Modern Poetry (published by Dent). The whole book with the omission of the following pieces :—

The Old Bridge. Boys. Portrait of a Boy. Vale. The Landing at Night. Leisure. London Snow. The Road. Sailing Ships. Auvergnat. The Chivalry of the Sea. Lepanto. Gillspie. The Stranger. Corrymele. The Buzzards. Snake. Gulielmus Rex.

Books prescribed for Rapid Reading :—

To be notified later.

GEOGRAPHY

The subject is to be studied in accordance with the Syllabus prescribed in the Regulations.

Books recommended :—

Bengali

Bhattacharyya and Raychaudhuri. Bhugol.
Sengupta, Kumudbandhu. Prabesika Bhugol.
Banerjee, Kshetranath. Bhugol.
Basu, Anathnath. Bharat-o-Prithibi.
Goswami, Haridas. Prabesika Bhugol.

Mukherjee and Chatterjee. Adhunik Bhugol.
Stamp and Chatterjee. Sankshipta Bhu-Parichay.
Chakrabarti and Chaudhuri. Nutan Bhugol.
Ray and Chakrabarti. Bharat-o-Bhumandal.
Bagchi and Dasgupta. Bhugol Prabesika.
Singharay and Singha. Prabesika Bhugol.
Mukherjee and Pal. Prithibi-o-Swadesh.
Huq, Emdadul and Huq, Nurul. Bhu-Bibaran.
Singha, Panchanan. Prabesika Bhugol.
Ghosh, Anilchandra. Adhunik Prabesika Bhugol.
Chatterjee, Satyacharan and De, Rebatiraman. Naba Prabesika Bhugol.
Mitra, Jatindrakrishna. Bhugol.
Bhugol Bijnan (Albert Library, Dacca).
Prithibir Manchitra (Eagle Lithographic Co., Ltd.).

Assamese

Barpujari, Herambakanta. Bhugol Prabesika.
Barooah, Susilkumar. Biswa Bhugol.
Datta Barua, Harinarayan. Bhugol Prabesh.
Barthakur, Dulalchandra. Prabesika Bhugol.

Hindi

India, World and Empire (Oxford University Press).
Matriculation Geography (Macmillan and Co., Ltd.).

Urdu

India, World and Empire (Oxford University Press).
Matriculation Geography (Macmillan and Co., Ltd.).

English

Pickles, Herbert. India, World and Empire (Latest Edition).
Stamp, Dudley. The World (Latest Edition).
Chatterjee, S. C. Geography of the World.
Raychaudhuri, Nibaranchandra. School Mapping.
Indian School Atlas (Oxford University Press).

HISTORY OF INDIA AND HISTORY OF ENGLAND

The subject is to be studied in accordance with the Syllabus prescribed in the Regulations.

Books recommended :—

Bengali

Chakravorti, Jogeschandra and Chakrabarti, Surendrakisor. Inglander Itihas.
Bagchi, Prabodhchandra and Ghosh, Anilchandra. Amara Bharatbasi.
Gupta, Jogendranath. Inglander Katha.
Sen and Raychaudhuri. Bharatvarsher Itihas.
Basu and Mitra. Bharatvarsher Itihas.
Bhattasali, N. K. Pravesika Bharat Itikatha.
Banerjee, N. C. Bharatvarsher Itihas.
Banerjee and Sarkar. Bharatvarsher Itihas.
Majumdar, R. C. Bharatvarsher Sankshipta Itihas.
Mukherjee, Satischandra. Bharatvarsher Sankshipta Itihas.
Ghoshal, U. N. Bharatvarsher Itihas.
Nag, Kalidas. Swadesh-o-Sabhyata.
Sen and Rashid. Pravesika Itihas.
Chatterjee and Naqvi. Bharatvarsher Itihas.
Basu and Mitra. Inglander Itihas.
Sarkar and Raychaudhuri. Inglander Itihas.
Banerjee, N. C. Inglander Itihas.
Banerjee, Kshetranath. Inglander Itihas.
Chakravarti and Banerjee. Inglander Itihas.
Banerjee, Jitendralal. Inglander Itihas.
Banerjee and Sen. Inglander Itihas.
Banerjee, J. R. Inglander Itihas.
Bhattasali, N. K. Prathamik Inglander Itihas.
Ray, Nepalchandra. Inglander Itihas.
Qanungo and Ray. Inglander Itihas.
Mitra, Kalipada. Inglander Itihas.
Gupta, Rajanikanta. Bharatvarsher Itihas.

Acharyya, Sisirkumar. Inglander Itihas.
Gupta, Kisorimohan. Inglander Itihas.
Banerjee and Sarkar. Inglander Itihas.
Banerjee, Indubhushan. Bharater Itikatha.
Banerjee, Indubhushan. Britainer Itikatha.
Bharatvarsher Aitihasik Manchitra (Macmillan and Co., Ltd.).

English

Sen and Raychaudhuri. The Groundwork of Indian History.
Majumdar, R. C. A Brief History of India.
Banerjee, R. D. A Junior History of India.
A Short History of Great Britain (Blackie and Son, Ltd.).
A Brief Survey of Indian History (Longmans, Green & Co., Ltd.).
Shafaat Ahmed Khan. A School History of India.
Banerjee, N. C. Text Book of Indian History.
Tout, T. F. History of Great Britain, Book II (Indian Edition).
Oxford Pictorial Atlas of Indian History (Oxford University Press).
An Atlas of Indian History (Macmillan & Co., Ltd.).

Assamese

Barua, Birinchikumar. Bharat Buranji.
Dutta, Gunagobinda. Bharater Chamu Buranji.
Kathbarua, M. L. Bharat-Buranji.
Datta-Barua, Harinarayan. Inglander Buranji.
Barua, Birinchikumar and Bora, M. Islam. Inglandar Buranji.

Hindi

A Short History of the Indian People (Macmillan & Co., Ltd.).
History of the English People (Macmillan & Co., Ltd.).
Prasad, Ram Sankar. Britain ka Sankshipta Itihas.

Urdu

Ahmed, S. (Translated by). Tarikh Englistan (Translation of T. F. Tout's First Book of British History).
Ahmed, S. (Translated by). Tarikh Hind.
Habib, Gupta, Huq and Rashid. Hind Ka Mukhtaser Tarikh.

MATHEMATICS

Books recommended to be used by students in studying the subject in accordance with the Syllabus prescribed in the Regulations :—

Algebra

Bengali

Bijganit Prabesika (published by the Calcutta University).

Hindi

Bijganit Prabesika (published by P. C. Dwadash Shreni and Co., Aligarh)

Urdu

Ibtidai Jabr-o-Mugabala (published by P. C. Dwadash Shreni and Co Aligarh).

Assamese

Ganguli, Surendramohan and Ghosh, Jyotirmay. Bijganit Prabesika (published by the Calcutta University)—translated into Assamese by Barua, Bhabeschandra and Barua, Birinchikumar.
Bhattacharyya Harendrakumar. Saral Bijganit, Parts I and II.

English

Godfrey and Tait. School Algebra.
Chakravarti, J. C. Algebra.
De, Gaurisankar. Matriculation Algebra.
Ganguli, S. M. Matriculation Algebra.
Basu, K. P. Matriculation Algebra.
Ghosh, J. Matriculation Algebra.
Ghosh, D. P. and Mukherjee, G. Elementary Matriculation Algebra.
Khan, A. R. Modern Algebra.
Hussain, Syed Tajammal and Khan, F. M. Simple Algebra, I and II.
Butt, M. A. Algebra for High Schools.

(For Compulsory Mathematics only)

Pande, S. D. Algebra (Macmillan and Co.).
Sinha, Anandaswarup. New Middle School Algebra and New High School Algebra.

Arithmetic

Bengali

Mookerjee, Sir Asutosh, and Basu, S. C. Patiganit.
Mallik, D. N. Prabesika Patiganit.
Ganguli and Basu. Patiganit.
Mukherjee, Gangadas Patiganit Prabesika.
Das, S. P. and Sen, N. N. Patiganit.
Chakravarti, Jadavchandra. Patiganit, Parts I and II.
Ghosh, Devaprasad. Patiganit.
Ghosh, J. Patiganit.
Sen, S. N. Saral Patiganit.
Basu, Someschandra, Patiganit.
Majumdar, P. Saral Patiganit.
Sen and Chatterjee. Prabesika Patiganit.
Chakravarti, Hemantakumar. Patiganit.
Mukherjee, Syamadas and Ghosh, Kshitinath. Patiganit.

Hindi

Chakravarti, Jadavchandra. Ankaganit.

Anglo-Hindi

Sinha, Anandaswarup. New Arithmetic.

Urdu

Sinha, Anandaswarup. New Arithmetic.

Assamese

Chakrabarti and Datta Barua. Patiganit.

English

Best, J. T. New Indian Arithmetic.
Mookerjee, Sir Asutosh and Basu, S. C. Arithmetic for Schools.
Gupta, B. V. Elements of Arithmetic.
Das, S. P. Modern Arithmetic (All-India Edition).
Sen, Surendranath. Matriculation Arithmetic.
Chakravarti, Jadavchandra. Arithmetic.
Students' Matriculation Arithmetic (Students' Library).
De, Gaurisankar. Matriculation Arithmetic.

Geometry

Bengali

Ganguli, P. Saral Jyamiti.
Hall, Stevens and Sen. Jyamiti Parichay, Parts I-V.
Ray, C. and Sarkar, M. Nutan Jyamiti.
Ganguli and Sen. Adhunik Jyamiti.
Ganguli, S. M. Prabesika Jyamiti.
Basu, Sailendrakumar. Jyamiti Prabesika.
Basu, K. P. Adhunik Jyamiti.
Sen, N. N. Sahaj Jyamiti.
Sen, Jogeschandra. Prabesika Jyamiti.
De, Rebatiraman and Nag, Haripada. Saral Jyamiti, I-IV.
Dey and Nag. Saral Jyamiti.
Chakravarti, Jadavchandra. Jyamiti, I-IV and V.
Sen and Gupta. Saral Jyamiti.
Acharyya and Banerjee. Abhinaba Jyamiti.
Khastagir, Karunamay. Prabesika Jyamiti.
Mukherjee, Phanibhushan. Jyamiti Prabesika.
Basu, Someschandra. Prabesika Jyamiti.
Bose and Ray. Saral Prabesika Jyamiti.
Haldar, Bijayprasanna. Jyamiti-Sar.
Mukherjee and Gupta. Sahaj Prabesika Jyamiti.
Chakrabarty and Gupta. Prabesika Jyamiti.

(For Additional Mathematics only)

De, Rebatiraman. Saral Jyamiti-o-Trikonamiti.

Ray, C. and Sarkar, M. Nutan Jyamiti, Part II.
Ganguli. S. M. Prabesika Jyamiti (including a chapter on Trikonamiti).

Hindi

Chakravarti, J. C. Prabesika Rekhaganit, I-IV and V.
Hall, Stevens, Das and Sinha. Nabin Rekhaganit (Macmillan and Co.).

Urdu

Sufi, Muhammad Ebrahim. Urdu Matriculation Geometry.
Hall, Stevens and Das. Ilm-i-Hindsai Jadid (Macmillan and Co.).

Assamese

Das, Radhakanta and Das, Santiram. (1) Jyamiti, V and Trikonamiti Prabesika. (2) Jyamiti Prabesh, Pts. I-IV.
Das, Chandrakanta and Raychaudhuri, Dwijendranath. Prabesika Jyamiti.
Ahmed, Saifuddin. Jyamiti Prabesika.

English

De, Gaurisankar. Matriculation Geometry.
Basu, S. C. Matriculation Geometry.
Students' Matriculation Geometry (Students' Library).
Hall and Stevens. Schools Geometry, Parts I-V.
Basu, K. P. Modern Geometry.
Perkinson, W. and Pressland, A. J. Primer of Geometry.
Butt, M. A. Plane Geometry for High Schools.

ARITHMETIC AND DOMESTIC SCIENCE INCLUDING DOMESTIC HYGIENE

(*For Female Candidates*)

Arithmetic

Books recommended :—
The same as for male candidates.

Domestic Science including Domestic Hygiene

Books recommended to be studied in accordance with the prescribed syllabus :—
Ray, Rameschandra. Garhasthya Swasthyaniti (in Bengali).
Banerjee and Das. Garhasthya Bijnan-o-Garhasthya Swasthyatattva (in Bengali).
Maitra, Jogendranath. Prabeshika Garhasthya Bijnan-o-Garhasthya Swasthyatattwa (in Bengali).
Banerjee, N. C. Garhasthya Bijnan-o-Garhasthya Swasthyatattwa.
Sarma, Ruchinarayan and Debi, Swarnamayee. Gharuwa Bijnan aru Swasthyaniti (in Assamese).
Griha-Prabandha (in Hindi) (published by Ramnarain Lall, Allahabad).
Rush, Ethel R. Domestic Science, Parts I, II and III (in English).
Needham and Strong. Better Homes (Oxford University Press).

List of Appliances for teaching Domestic Science including Domestic Hygiene

Table—5 feet 6 inches long, 4 feet wide for the teacher for demonstration purpose.
Black Board.
Ovens—two girls to one washing sink.
Cooking utensils—
Measuring cups and measuring spoons.
Spoons—a set of 6, of different measurements.
Individual spoons for cooking purpose—a set of 6, of different measurements, for each of three girls.
Knives, sieves.
Rolling board and pins.
Jharans for dusting, and wiping utensils.
Plates, cups, saucers, tumblers for dining.
Lockers—two girls to one for keeping utensils, etc.
Stools—for students to sit on rather than desks and benches.
Aprons for students to wear during the cooking class.
Laundry—Washing sinks, mangle, table for ironing, irons (2).
String and pegs for cloths and blankets for ironing board.
Cupboard for keeping goods for the class in general.
Large washing sinks for general washing.

A set of charts and pictures for demonstrational purpose (composition of vegetables, meats, eggs, fish, fruits, etc.).

Bed—to make bed for the home and for a patient, mattress, sheets.

A crib or basket for a baby.

Mattress, pillow, washing tub, towel.

A model house—Plan showing the ideal arrangements of rooms, latrines, outhouses, etc. (This may be made in the school.)

A simple apparatus to demonstrate the principles of ventilation (already included in the list of appliances for Elementary Scientific Knowledge).

A set of charts, illustrating germs, bacili and other carriers of diseases.

A quantity of soda, blue starch, *ritha* for laundry work.

Samples of cotton, wool and silk.

Charts showing the structure of the human body and the functions of the different organs thereof (already included in the list of appliances for Elementary Scientific Knowledge).

Thermometer and squared paper to make temperature chart for doctor's use and for keeping other records.

Measure-glass, feeding cups, syringe, ice-bag.

A set of first-aid appliances : tincture iodine, benzoin, bandages, cotton, etc.

Powdered rice and coloured flour for *alpana*.

Dhup, dhuna, sulphur, bleaching powder, phenyle, etc., for cleaning.

CLASSICAL LANGUAGES

Sanskrit

TEXT-BOOKS

Matriculation Sanskrit Selections (latest edition, published by the Calcutta University). *Pieces to be read will be selected later.*

Grammar

Samskrita Vyakarana Pravesika (latest edition, published by the Calcutta University).

Pali

TEXT-BOOKS

Matriculation Pali Selections (latest edition, published by the Calcutta University). *Pieces to be read will be selected later.*

Grammars recommended :—

Balavatara (latest edition, published by the Calcutta University). The Sutras on Samasa, Karaka and Vibhakti only.

Chakrabarti, Nilmani and Ghosh, Mahendrakumar. Pali Grammar (the whole).

Arabic

TEXT-BOOKS

Matriculation Arabic Selections (1941 Edition, published by the Calcutta University). The following pieces only are to be read :—

(*a*) *Prose*

1. al-Quran, from الركوع السادس من الجزء الثانى to the end of الركوع الحادى عشر من الجزء السادس و العشرين (pages 3-35 top);

2. Jawahiru'l Adab, from مولد النبى to the end of نخبة من احوال سيدنا على (pages 91-96);

from خطبة النبى صلى الله عليه و سلم to the end of خطبة للامام على رضا (pages 111 middle-117);

from بقلم حضرة الفاضل الشيخ طنطاوى to the end of الفوتوغراف (pages 120-128 top);

3. Majani'l Adab, from كتمان السر to the end of ملك سليمان بن داؤد (pages 132-156);

4. Nukhabu'l Mulah, whole (pages 184-188);

5. Tarikhi Tabari (pages 199-216);

6. Alfu Layla, السفرة الثالثة (pages 236-247).

(*b*) *Poetry*

1. Diwan-u-'Ali, the whole (pages 248-263).

2. Jawahiru'l Adab, from فى الهدية to the end of فى الحسد (pages 264-282 middle).

Grammars recommended :—

(1) 'Ubaidullah (al-'Ubaidi). A Grammar of Arabic Language, 1938 Edition (published by the Calcutta University).

(2) Sobhan Maulana Abdus and Amir Husain, Qazi Md. Anglo-Arabic Grammar (Empire Library, Dacca).

(3) Musa, Shamsul Ulama Khan Bahadur M. Prathamik Arbi Byakaran-o-Rachana.

(4) Osman Ghani, A. B. Mohammad. Nutan Arbi Byakaran (Osmania Library, Banglabazar, Dacca).

(5) Musa, Shamsul Ulama Khan Bahadur M. Kitabul Insha, Book I (Arabic Composition and Letter-writing).

Persian

TEXT-BOOKS

Matriculation Persian Selections (latest edition, published by the Calcutta University). The following pieces only are to be read :—

(*a*) *Prose*

(1) Safar Nama.
(2) Gulistan.
(3) Baharistan.
(4) Humayun Nama.
(5) Safinat-ul-Awliya.
(6) Kitabu'l Ma'arif (the whole).

(*b*) *Poetry*

(1) Ibn Yamin'muqattaat.
(2) The Ghazals of Hassan.
(3) Ruba'is of Attar.
(4) Ruba'is of 'Ubaydi.
(5) Iraj Mirza.

Grammars recommended :—

(1) Mohammad, A. A. K. Matriculation and I.A. Persian Grammar.
(2) Hadi, Maulvi Abdul. Anglo-Persian Grammar.
(3) Jasimuddin. An Easy Persian Grammar and Composition

Greek

TEXT-BOOKS

Xenophon. Anabasis. Book IV.
Euripides. Alcestis.
New Testament—The Gospel according to St. Luke, Chapters I-VI.

Latin

TEXT-BOOKS

Caesar. De Bello Gallico, Book II.
Virgil. Aeneid, Book II.

Classical Armenian

TEXT-BOOKS

Prose

Elishe. History of the War of the Vardanians, Parts I and II.
New Testament—The Gospel according to St. Matthew, Chapters II-VIII.

Poetry

Elishe Vardapiet. Dorian's Course of Classical Armenian, Part I.

Grammar recommended :—

Gafamajian.

Hebrew

TEXT-BOOKS

Genesis, Chapters 1-14.
Isaiah, Chapters 35-39.
Psalms, 1-10.

Grammar recommended :—

Davidson. Hebrew Grammar.

Syriac

TEXT-BOOKS

Gospel of St. Mark (Peshitto Version), Chapters V-VII.
Gospel of St. John (Peshitto Version), Chapters VIII-XV.
St. Ephraem "On Wisdom," Chapters I-XX.

Grammar recommended :—

Robinson, T. H. Syriac Grammar, Sections I-XX.

Classical Tibetan

TEXT-BOOK

Matriculation Course in Classical Tibetan (published by the Calcutta University).

ALTERNATIVE VERNACULARS OR ADDITIONAL ALTERNATIVE VERNACULARS

Bengali

TEXT-BOOKS

Prose

Matriculation Bengali Selections (latest edition, published by the Calcutta University). *Pieces to be read will be selected later.*

Poetry

Majumdar, Mohitlal. Kavya Manjusha. *Pieces to be read will be selected later.*

The following books are prescribed for Rapid Reading :—

Md. Ibrahim. Hirak Har.
Sen, Jaladhar. Pathik.

Assamese

TEXT-BOOKS

Kataki, Sarbeswar. Sahitya Kosh. *Pieces to be read will be selected later.*

Books prescribed for Rapid Reading —

Any *two* of the following :—

Barua, Hariprasad. Maina.
Sarma, Maheschandra. Chandramati.
Goswami, Saratchandra. Asamiya Sadhukatha.
Chaliha, Debeswar. Mahabharater Katha.

Grammar recommended :—

Barua, Hemchandra. Asamiya Byakaran.

Hindi

TEXT-BOOKS

Prem Chand. Sapta Saroj.
Nabin Padya Samgraha (Revised Edition of Sambat 2001) (Hindi Sahitya Sammelan, Allahabad). *Pieces to be read will be selected later.*

Books prescribed for Rapid Reading :—

Any *two* of the following—

Bhakta Chandrika (Gita Press, Gorakhpore).
Avishkar ki Kahaniya (Bharati Publishers, Ltd., Patna).
Premchand. Panch Prasun.
Singh Srinath. Prithwi ki Kahani (Indian Press, Allahabad).

Uriya

TEXT-BOOKS

Prose

Rath, Mruttunjay. Prabandhapatha.
Ray, Sasibhushan. Rituchitra.
Bal, Nandakisor. Kanakalata.

Poetry

Rao, Madhusudan. Basanta Gatha.

Books prescribed for Rapid Reading :—

(1) Senapati, Phakirmohan. Galpa-swalpa ; *or* Misra, L. R. Jana Sakti.
(2) Das, Nilakantha. Arya Jiban.

Khasi

TEXT-BOOKS

Soso Tham. Ki Phawer U Aesob.
Rabon Singh. Ka Kitab Jingphawar (from page 16 to end).
Rabon Singh. Ka Kot Puriskam.
H. Elias, S. C. Ka Pangangiat Ksiar Ki Saw Aiom (pages 107 to 176).

Books prescribed for Rapid Reading :—

Any *two* of the following—

Rev. J. Vacciarello. Ki Dienjat Jong Ki Longshuwa (New Edition).
Primrose Gatphoh. Ki Khanatangbad U Sier Lapalang.
Theodore Cajee. Ka History Jong Ka Ri Assam bad India.

Grammar recommended :—

Nissor Singh. Hints on the Study of the Khasi Language.

Telugu

TEXT-BOOKS

Kavyamala (Sri Tempati Venkateswara Book Depot of Rajmundry).
Subha Rao, K. V. Hampi Kshetramu (Andhra Patrika Office, Madras).
Sree Seshadri Ramana Kavalu. Kundapatti Muttadi.

Books prescribed for Rapid Reading :—

Varigonda, Satyanarayana. Yavanadatta (V. R. Sastrulu & Sons, Madras).
Rao, V. Venkata. Adhunika Vignanam (Sarada & Co. Vizianagram).

Grammar recommended:—

Rama Kotaya. Vyakarana Bodhini.

Marathi

TEXT-BOOKS

Prose

Ranade, Ramabai. Amachya Aushyatil Athavnai.
Apte, L. G. Bakulashar.

Poetry

Pandit, Vaman. Vairagya-satak (from Niti-satak).
Lagu, R. K. (edited by). Sahityo Suvarna.

Books prescribed for Rapid Reading :—

Saraswati.
Apte, Harinarayan. Ushakhal.

Gujarathi

TEXT-BOOKS

Khansaheb, A. N. (Edited by). Sahitya Kallol, Book 3.

Books prescribed for Rapid Reading :—

Munshi, K. M. Patan-ni-Prabhuta.
Munshi, K. M. Navalikao.

Grammar recommended :—

Trivedi, Kamalasanker Pranshanker. Gujarati Bhashanu Vyakaran. (Macmillan & Co.).

Maithili

TEXT-BOOKS

Prabesika Maithili Sahitya (Pustaka Bhandar, Laheria Sarai, Darbhanga).

Books prescribed for Rapid Reading :—

Gadya Kusumanjali (Maithili Sahitya Parishad, Laheria Sarai, Darbhanga).
Jha, Gyogananda. Galpasangraha.

Book recommended for General Reading :—

Kumar, Kuseswar. Siksha Sopana.

Grammars recommended :—

Sinha, Ganapati. Bala Maithili Vyakaran.
Jha, Akshaylal. Maithili Vyakaran.

Tamil

TEXT-BOOKS

Sundarsubramaniam. Thirukural-Neethi-Stories (Alliance Company Mylapore, Madras).
Bharata Saram (The Vivekabodhini Office, Mylapore, Madras).

Sesha Iyengar, T. S. Namathu, Thi Nattu Charitram, Parts I and II (C. Coomarswami Naidu & Sons, Madras).

Books prescribed for Rapid Reading :—

Swaminathanier, T. A. Dasaretram (C. Coomarswami Naidu & Sons' Madras).

Mudaliar, P. M. Murugesa. Kodandaraman (C. Coomarswami Naidu & Sons, Madras).

Grammar recommended :—

Mudaliar, C. R. Namasivaya. Elementary Grammar (Sittilakkana-vailakkam for Higher Studies) (C. Coomarswami Naidu and Sons, Madras).

Kanarese

TEXT-BOOKS

Prose

Iyenger, G. Ramashwami. Namma Oorina Rasi Karu.

Jaimini Bharata Kathasangraha (Karnataka Sahitya Parishad, Bangalore City).

Poetry

Lower Secondary Kanarese Text (Mysore, Department of Education. Bangalore). Poetry portion only (latest issue).

Books prescribed for Rapid Reading :—

Any *two* of the following—

Sri Ramkrishna Paramhansa (Mysore University Publication).

Iyangar, K. Krishna. Bharateeya Itihas Prabesika, Part I (published by Satyasadhana Prakatana Mandira, Bangalore).

Srinivasmoorty, M. R. Bhakti Bhandari Basavanna.

Gundappa, D. V. Gopalkrishna Gokhale.

Grammars recommended :—

Spencer. Kanarese Grammar.

Kannada Shabdadarsha.

Malayalam

TEXT-BOOKS

Prose and Poetry

Gadyamalika, Part I.

Vallathol Narayana Menon. SahityaManjari, Part I.

Books prescribed for Rapid Reading :—

Sankunui Kottarathi. Aithihyamala, Part I (Mangalodayam Press, Trivandrum).

Panikar, R. Narayana. Seeta Nirvasan (Reddiar Press, Trivandrum).

Grammar recommended :—

Raja Verma, A. R. Raja. Sabda Sodhini.

N.B.—All these books may be had at the B. V. Book Depot, Trivandrum

Garo

TEXT-BOOKS

The Book of Psalms (the whole).

Marak, Jobang and Sangma, Simison. Garo Folk-Lore, Part I.

Holbrook, Miss L. M. Sastrono Katarang, Books III-V.

Books prescribed for Rapid Reading :—

Marak, Wilson K. Songregipani Songreani.

Marak, Jobang. Garo History, Part I.

Manipuri

TEXT-BOOKS

Lambaban Kamal Singh. Madhabi.

Kh. Chaoba Singh. Thainagi Leirang-

Book prescribed for Rapid Reading :—

Singh, S. Ibungohal. Narasinha.

Lushai

TEXT-BOOKS

Savidge, F. W. and Dura. Esopa Thawmthu.

Savidge, F. W. and Mama, L. Kristian Vanram Kawag Zawnthu.

Acts of the Apostles.

Books prescribed for Rapid Reading :—
Tales of Old Lushai.
History of Lushai (Part I).
Genesis.
Grammar recommended :—
Sardy, Frederick J. The Elements of Lushai Grammar.

Santali

TEXT-BOOKS

Hor Kahiniko (Benagaria Mission Press, S.P.).
Kathamala (Aesop's Fables in Santali : Benagaria Mission Press).
Pahil Mose Puthi (Genesis) and Mark Olak' Boge Hokigot (St. Mark) (from the Santali Version of the Bible).
Books prescribed for Rapid Reading :—
Horko-ren Mare Hapramko-reak Katha (Benagaria Mission Press).
Chotrae Desmanjhireak Katha (Benagaria Mission Press).
Grammars recommended :—
Bodding, P. O. A Santali Grammar for Beginners.
Cole. Santali Grammar.

Modern Tibetan

TEXT-BOOKS

Dri-med-kun-Idan-gyirnam-thar (Asiatic Society of Bengal).

Sindhi

TEXT-BOOKS

Prose and Poetry

Bombay University Selections in Sindhi Prose and Poetry for 1945.
Books prescribed for Rapid Reading :—
Gull Kirpalani. Gora.
Gurbakhshani, Dr. H. N. Nurjahan.
Mamtora, Asanand (Compiled by). Motian-jo-Mahran (Selections from Sindhi Poets).

Sinhalese

TEXT-BOOKS

Loweda Sangarawa, Verses from 53 to end.
Kusajataka Kavya, Chapters I to III.
Saddharma Alankara (Tebhatika, Bodhiraja and Arannaka Vargas).
Books prescribed for Rapid Reading :—
Lanka Kathawa by Simon de Silva.
Pujavaliya, Chapters 8, 9 and 10.
Grammar recommended :—
Weragama Bandara—Sidatsangarawa.

Nepali

TEXT-BOOKS

Prose

Nepali Gadya Sangraha, Pt. I (N. B. P. S.).
Nepali Sankshipta Ramayan (Nepali Bhashaprakasini Samiti).
Subba Ridhi Bahadur. Sarmistha.

Poetry

Bhanu Bhakta Ramayan : Sundarkanda (Ed. by S. B. Gemali).
Paudyal, Lekhanath. Ritu Bichar.
Devacota, L. P. Muna Madan.
Books prescribed for Rapid Reading :—
Any *two* of the following books :—

Pandey, Rudra Raj. Nava Ratna (Durbar School, Kathmandu, Nepal) ; Shakespeare Katha Sangraha.
Ramkrishna Kuwar (Nepali Bhasha Prakasini Samiti).
Drabya. Shah-Ko Jiwan Charitra (Nepali Sahitya Sammelan, Darjeeling).
Grammar recommended :—
Sigdyal, Pandit Somnath. Madhya Chandrika.

Panjabi (Gurumukhi)

TEXT-BOOK

Panjab University Matriculation Panjabi (Gurumukhi) Course for 1942 (pp. 45-232, 273-81, 436-454).

Books prescribed for Rapid Reading :—

Gyani, S. Sohan Singh. Uddami Munde (published by Rai Sahib Munshi Gulab Singh and Sons, Lahore).

Grammar recommended :—

Gangawala, Master Karam Singh. Nawin Panjabi Vyakaran, Bhag III (Khalsa College, Amritsar), pages 1 to 100 and pages 271 to 323.

Urdu

TEXT-BOOK

Matriculation Urdu Selections (1946 Edn. University Publication)

Pieces to be read :—

Prose

Sar Guzasht-i-Hajara.
Selections from Khutut-i-Sir Sayyid.
Sanam ki Dulhan.

Poetry

Selections from Sahrul-Bayan, pages 42-45.
Kulliyat-i Akbar pages 81 (omitting the first couplet) to 83.
Hamari Nazmem, pages 229-236.

Books prescribed for Rapid Reading :—

Any *one* of the following—

Nazir Ahmad. Muntakhab-ul-Hikayat.
Khan, Abdullah. Hikayat-i-Shirin, Part 3.
Zubairi Mohd. Husain. Insha Pardazi.

Grammars recommended :—

Hasan, S. Zafar. Tahsilul Qawa'id (published by Ram Narain Lal, Allahabad).
Nural Haq, Maulvi Md. Urdu Byakaran Sar.
Inayatullah, Maulvi S. H. Md. Prabesika Urdu Bhashar Byakaran.

Modern Armenian

TEXT-BOOKS

Prose

Armenian Literature, by Papasian, pages 335-632.

Books for Rapid Reading :—

Koushakian, T. Khrimian Hairig.
Aharomian, A. Im Hairenik.
Raffi. Khent.

Poetry

Hai Kroghner, Volume II, pp. 218-488.

MODERN EUROPEAN LANGUAGES (OTHER THAN ENGLISH)

French

TEXT-BOOKS

1. Andre Laurie. Memoirs d'un collegien (Edited by W. J. Fortune) (Macmillan & Co., Ltd.).

2. Le Fontaine. Selected Fables (Edited by C. Gugon) (Oxford University Press). The following pieces only :—

(1) La Cigale et la Fourmi
(2) Le Corbeau et la Renard
(3) Le Grenouille qui veut se faire aussi grosse que le Boeuf
(6) Le Loup et l'Agneau
(7) Le Mart et le Bucheron
(8) Le Renard et la Cigogne
(9) L'Enfant et le Maitre d'Ecole
(10) Le Chene et le Roseau
(12) Le Conssil tenu par les Rats
(14) Le Lion et le Moucheron
(15) Le Lion et le Rat
(16) La Colombe et la Fourmi

German

TEXT-BOOKS

Hauff. Das Wirstehaus im S pessart Marchen (Macmillan's Primary Series).

Buchheim (Edited by) Deutsche Lyrik (Macmillan Golden Treasury Series). The following pieces only :—

(2) Ein' Feste Burg ist unser Gott, (7) Lisbestreue, (40) Dis Wrote des Glaucans, (65) Die Huffnung, (70) Trest in Thraenen, (72) Schaefers Klagelied, (84) An die Freude, (87) Gesang der Geister ueber den Waessern, (96) Schnucht, (106) Der Iuengling am Bache, (123) Wunsch, (162) Freiheit.

Italian

TEXT-BOOKS

Manzoni. I promessi Sposi (Edited with notes and vocabulary by James Geddes and E. H. Wilkins and published by D. C. Heath & Co. Price 2s. 6d.)

Collodi Avventure di Pinocchio.

The Italian Poets (Blackie). The following pieces only :—

Manoni. I Cinque Maggio.
Leoperdi. I Passeco Solitario.
Zanelia. Sopra una Conchiglia Fossile.
Gramucci. I Bove.
Graf. I Canto del Cipresso.
Pascoli I Bosco.
D'Annunzio. Agli Olivi.
Ada Nagri. Fatalita.

Husso J. L. Practical Italian Grammar (published by D. C. Heath and Co. Price 4s. 6d.).

Portuguese

TEXT-BOOKS

Prose

Louise Ey. Portuguese Conversational Grammar.

Poetry

Adeodata Barretto. O Livre da Vida.

For Rapid Reading :—

Eca de Queroz. O Prime Basilio.
Ramalhe Oritigao. John Bull.

ELEMENTARY SCIENTIFIC KNOWLEDGE

The subject is to be studied in accordance with the Syllabus prescribed in the Regulations. The following books are recommended :—

Bengali

Bhattacharyya, Roy and Chakrabarti. Prabesika Bijnan.
Bhattacharyya and Majumdar. Prathamik Bijnan.
Mookerjee and Mitra. Bijnan Prabesh.
Dutt, Arunkumar. Prathamik Bijnan.
Bhattacharyya, Hemendrakumar. Bijnaner Path.
Banerjee, Ganapati. Saral Bijnan Parichay.
Ray and Mitra. Bijnan Prabesika.
Basu, Sukumar. Bijnan Prabesika.
Basu, Rashbehari. Bijnan Siksha.
Mukherjee and Bajpai. Bijnan Prasanga.
Basu, Girischandra. Bijnan Alochana.
Datta, Manoranjan. Prathamik Bijnan.
Ghosh and Chakrabarti. Bijnan Parichay.
Khuda, Md. Qudrat-i. Bijnaner Bichitra Kahini.
Sen, Majumdar and Sinha. Bijnan Mukul.
Datta and Mukherjee. Saral Bijnan.
Hunter, J. and Ray, S. K. Prabesika Bijnan.
Pal, Bijaykrishna. Bijnan.

Assamese

Khuda, Md. Qudrat-i. Bijnaner Bichitra Kahini.
Bhuyan, H. C., Bhattacharyya, M. C. and Burdaloi, U. C. Prabesika Bijnan.

Urdu

Khuda, Md. Qudrat-i. Science ki Anokhi Kahini.

Hindi

Khuda, Md. Qudrat-i. Bijnan ki Bichitra Kahini.

English

Hughes and Panton. Elementary General Science (in four parts).
Mukherji, D. Elementary Scientific Knowledge.

List of Appliances required for teaching Elementary Scientific Knowledge

1 and 2. *Physiography*—

See the list of apparatus for teaching Geography in High Schools printed in the Regulations. A collection of rocks and minerals is essential.

3. *Elementary Biology*—

Morphological Charts

(1) Chart showing different kinds of Roots—1.
(2) Chart showing different kinds of Stems—1.
(3) Chart showing different kinds of Leaves—1.
(4) Chart showing different kinds of Flowers—1.
(5) Chart showing different kinds of Fruits—1.
(6) Chart showing the different parts of Rice plant—1.
(7) Chart showing the different parts of Tea plant—1.
(8) Chart showing the life history of Ant—1.
( ) Chart showing the life history of Bee—1.
(10) Chart showing the life history of Spider—1.
(11) Chart showing the life history of Mosquito—1.
(12) Chart showing the life history of Butterfly—1.
(13) Chart showing the life history of Frog—1.
(14) Chart showing the anatomy of Earthworm—1.
(15) Chart showing the anatomy of Fish—1.

Note.—Experiments on respiration, assimilation and transpiration of plants can be shown by apparatus suggested (in Sections 5 and 6 following) for Elementary Physics and Chemistry parts of the Syllabus.

4. *Elementary Anatomy and Physiology*—

Morphological Charts

(1) Chart showing the Skeleton System—1.
(2) Chart showing the Skeleton Muscular System—1.
(3) Chart showing the Skeleton Circulatory System—1.
(4) Chart showing the Skeleton Respiratory System—1.
(5) Chart showing the Skeleton Digestive System—1.
(6) Chart showing the Skeleton Nervous System—1.
(7) Chart showing the Skeleton Structure of the Skin—1.

5 and 6. *Elementary Physics and Chemistry*—

Ruler, Boxwood, 1 meter long 1/10 of an inch on one edge and mm and cm. on the other—1 only.

Measuring cylinders, glass, one graduated in cubic inch and the other in cubic centimetre—2 only.

Balance, all purposes 250 gm. cap. with sp. gr. stool or extra short pan sensitively 3.2 mgrms.—1 only.

Weight box in hard wood box, 1 to 100 grms. with fractional weights —1 only.

Level of water, apparatus to show, of glass, with 5 branches—1 only.

Spouting cylinder to show liquid pressure at different depths—1 only.

Apparatus to show Archimedes' Principles, Bucket and Cylinder—1 only.

Glass Syringe—1 only.

Spirit Level—1 only.

Barometer, Syphon, fitted with Mercury—1 only, *or*

Barometer Tube—2 only.

Trough 2″ diam. for the above—2 only.

Funnel (very small) for the Barometer tube—2 only. Mercury—1 only.

Expansion, Cubical Gravesand's Ball and Ring to show—1 only.

Wall Thermometer, double scale, centigrade and Fahrenheit, of wood —1 only.

Conduction of Solids (different metals), Ingenhousz's Apparatus to show—1 only.

Ventilation Apparatus, wooden box with two openings on top over which chimneys are placed (can be made to order)—1 only.

Drawing Board to be covered with white paper (for Reflection and Refraction expts. can be made to order)—1 only.

Drawing Board pins for the above—6 only.

Hair pin with white-knob—1 dozen.

Prism glass, equilateral, length 75 mm., sides 38 mm. and a rectangul glass block—1 each.

Slit of zinc sheet 4″ sq. on stand—1 only.

Screen 6″×4″ zinc on stand—1 only.
Lens, concave and convex (on each), with one wooden holder. Focal length 26 cm., diam. 50 mm.—1 set.
Magnifier, triple power, in horn mount 30 mm.—1 only.
Candle holder, adjustable—1 only.
Lodestone, small in paper box—1 only.
Magnet Bar, 6″×$\frac{3}{8}$″ —1 only.
Horse-shoe magnet, 2″—1 only.
Iron Filings—1 lb.
Magnetic Needle, 2″, brass centre on pivot on wooden base—1 only.
Compass Needle—1 only.
Stirrup suspender—1 only.
Knitting Needle, steel, for magnetisation—1 dozen.
Ebonite Rod, 6″ long—2 only.
Silk piece—1 only.
Flannel piece—1 only.
Simple Electric cell, made up of outer glass vessel and 2 plates, one of copper and another of zinc, with binding screws—1 set.
Leclanché cell—charged porous pot, zinc, rod 1 lb. ammon chloride, complete with outer glass vessel 2 pints—3 only.
Electromagnet (with armature and connecting screws)—1 only.
Electric Bell, 2″ gong, with push key—1 only.
Connecting wire, D. C. C. No. 22.
Apparatus to show Electrolysis of water—1 only.
Torch, three-celled, with 3 cells—1 only.
Apparatus to show the heating effect of current (containing wooden base, copper connector, binding screws and platinum wire 3″×.019 mm.) —1 only.
Spirit lamp, glass, complete, with wick and holder 120 c.c.—2 only.
Tripod, Iron, 15 cm. high, 4″ top—2 only.
Wire gauge, iron, 20 mesh, 13 cm. sq.—3 only.
Retort stand, 20 rod, with retort ring—1 set.
Clamp, retort with right hand and left hand screw—1 only.
Condenser clamp, cheap—1 only.
Glass rod, 3.6 mm. diam.—$\frac{1}{2}$ lb.
Glass tubing, 3.7 mm. bore—1 lb.
File, Triangular and Rat-tail, one each—2 only.
I. R. tubing, $\frac{3}{16}$″, $\frac{5}{16}$″, and $\frac{7}{8}$″—4 feet each.
Cork, velvet, assorted 12, 14, 18, 21, 24 and 28 mm. diam.—$\frac{1}{2}$ gross
Cork-borer, nickelled brass without handle, but with rod set of 6—1 set.
Test tube, glass, 5″×$\frac{5}{8}$″ in card-board box—2 dozen.
Test tube brush—3 only.
Test tube stand, teakwood, 12 holes in 2 rows—1 only.
Test tube, lamp blown Kav-Bob, hard glass 7″×$\frac{1}{2}$″—3 only.
Beaker with spout (100, 200, 250 c.c., 1 each)—1 set.
Beaker without spout for boiling (100, 200, 250 c.c., 1 each)—1 set.
Flask F. B. (125, 250, 500 c.c., 1 each)—1 set.
Flask R. B. (125, 250, 500 c.c., 1 each)—1 set.
Evaporating Basin, S. C. P. Porcelain, 10 cm. with spout—2 only.
Glass tumblers (medium size)—3 only.
Funnel glass, 7$\frac{1}{2}$ cm. diam. and 10 cm. diam.—1 each.
Pneumatic trough (24 cm.×12 cm.)—1 only, *or*
Enamel bowl—1 only.
Bell jar with stopper (8″×5″)—1 only.
Gas jar with ground glass cover (8″×2″)—3 only.
Bee-hive shell—1 only.
Watch glass, 6 cm. diam.—2 pairs.
Condenser, Leibig's I. R. joint, 30 cm.—2 only.
Woulfe's bottle, complete with thistle funnel, delivery tube and cork, 200 and 500 c.c., one each—2 only.
Deflagrating spoon—1 only.
Bottle, Reagent, wide-mouthed with stopper, 60 c.c.—6 only.
Bottle, Reagent, narrow-mouthed with stopper, 125 c.c.—6 only.
Filter Paper C. S. and S. No. 595, qualitative, 9 cm. diam. 1 packet, (100 sheets).
Litmus Paper (Blue and Red, one pkt. each)—2 packets.
Candle—2 only.

Magnesium ribbon, 1 oz. in a phial—1 phial.
Sulphur Roll, in tin—1 lb.
Parafin, hard—1 lb.
Potash Chlorate, coml. in bottle—8 ozs.
Manganese dioxide, 80 per cent. in bottle—8 ozs.
Zinc, granular in bottle—4 ozs.
Alum Potash in bottle—4 ozs.
Pot. Permanganate—2 ozs.
Copper sulphate, pure crystal in bottle—4 ozs.
Carbon bisulphide P. B.—1 lb.
Caustic Soda in bottle—1 lb.
Sodium Carbonate—1 lb.
Sulphuric Acid coml., S. G. 1740, in a glass-stoppered bottle—1 lb.
Hydrochloric Acid, coml., S. G. 1145-50, in a glass-stoppered bottle—1 lb.
Nitric Acid Pure, S. G. 1380, in glass-stoppered bottle—1 lb.
Copper turnings in bottle—8 ozs.
Marble chips in tin—1 lb.
Lime in tin—1 lb.
Common salt in bottle—4 ozs.
Each school may purchase the following additional apparatus :—
One Microscope *or* a Magic Lantern with slides.
Dissecting tray—1 only.
Scalpel, fine point forceps and scissors with 6 pins—1 set.
Primus Stove with inclined burner for glass blowing, soldering, etc. —1 only.

ELEMENTS OF PHYSICS AND CHEMISTRY

The subject is to be studied in accordance with the Syllabus prescribed in the Regulations. No book is recommended.

MENSURATION AND SURVEYING

The subject is to be studied in accordance with the Syllabus prescribed in the Regulations. The following book is recommended :—
Mitra, G. B. Matriculation Mensuration.

ELEMENTARY MECHANICS

The subject is to be studied in accordance with the Syllabus prescribed in the Regulations. The following books are recommended :—
Sen, A. N. Elementary Mechanics.
Briggs and Bryan. Matriculation Mechanics.

ELEMENTARY HYGIENE

The subject is to be studied in accordance with the Syllabus prescribed in the Regulations.

Bengali

Banerjee, Radhakrishna. Swasthya Bijnan.
Ray, Jyotishchandra. Swasthyavidya Prabesika.
Ray, Rameschandra and Ray, Radharaman. Matriculation Hygiene (in Bengali).
Sarkar, Abhaykumar. Swasthyatattwa.
Mitra, Krishnachandra. Swasthya Bijnan.
Ghosh and Ghosh. Prabesika Swasthyavidya.
Bhattacharyya, Pasupati. Swasthya Prabesika.
Maitra, Jogendranath. Prabesika Swasthyabidhi.
Majumdar, Durga. Prabesika Swasthyavidya.

Assamese

Barua, Lalitkumar and Barua, Bidyakanti. Prabesika Swasthyabijnan.

Hindi

Sarma, Dr. Mukundaswarup. Swasthya Pradipika.

English

Ramamurti, C. A Text-book of Hygiene (Macmillan & Co.).
Bedford, Sir Charles. Elementary Hygiene for India (S. K. Lahiri & Co.).
Reynolds, E. S. Hygiene for Beginners (Macmillan & Co.).

ELEMENTS OF BIOLOGY

The subject is to be studied in accordance with the Syllabus prescribed in the Regulations.

Books recommended :—

Berkes, Robert. Biology.

Hunter and Sarkar. Prathamik Jibabidya (in Bengali).

BUSINESS METHOD AND CORRESPONDENCE

The subject is to be studied in accordance with the Syllabus prescribed the Regulations.

Books recommended :—

Weston, W. J. Pitman's Guide to Commercial Correspondence and Business Composition.

Walker, G. R. Commercial Correspondence, Office Routine and Mercantile Practice.

COMMERCIAL GEOGRAPHY

The subject is to be studied in accordance with the Syllabus prescribed in the Regulations.

Books recommended :—

Chatterjee, Brahmananda. Byabasay Bhugol.

Chakrabarti, L. and Mitra, D. R. Baishayik Bhugol.

Lay, J. S. World Geography, Book III—Commercial Geography.

Preece and Wood. Modern Geography, Vol. I—The Foundation of Geography.

Howarth, O. J. R. Commercial Geography (Revised Edition).

Bertholomew, J. and Lyde. Oxford Economic Atlas.

Dasgupta, A. Economic Geography of India.

ELEMENTS OF PUBLIC ADMINISTRATION IN INDIA

The subject is to be studied in accordance with the Syllabus prescribed in the Regulations.

Books recommended :—

Banerjee, Pramathanath. Bharatbarsher Sasan-paddhati.

Sen, Mihirkumar and Dasgupta, Amarprasad. Bharater Sasan-paddhati.

Banerjee, Indubhushan and Banerjee, Anilchandra. Bharater Sasantantra.

Banerjee, Binayendranath. Bharater Sasan-byabastha.

Sen and Sen. Bharater Sasan-paddhati.

Ray and Chakrabarti. Bharatbarsher Sasan-paddhati.

Ghosh, A. K. Prathamik Bharatiya Rashtrasasan-niti.

Ghosh, A. K. Public Administration in India.

Goswami, Mathuranath. Bharater Sasan-pranali (in Assamese).

Barua, Binanda Chandra. Bharater Sasan-niti (in Assamese).

SEWING AND NEEDLE-WORK

(*For Female Candidates*)

The subject is to be studied in accordance with the Syllabus prescribed in the Regulations.

Books recommended :—

Ray, Sujata. Suchi-silpa.

Dasgupta, Upendranath. Cutting o Suchi-silpa Siksha.

Maitra, A. G. and Maitra, A. K. Chhatkat o Siban Siksha.

For reference :—

Dasgupta, Upendranath. Master Tailor.

Debi, Subasini. Siban o Cutting Siksha.

Maitra, A. G. and Maitra, A. K. Cutters' Guide.

Basu, Pratibharani Saral Siban Siksha.

Chaudhurani, Hiranmayi. Sahaj Selai o Cutting Siksha.

List of Appliances for teaching Sewing and Needle-work

(1) A sewing machine.

(2) Different kinds of books and current publications on embroidery, crochet, drawn thread, knitting, net-work, cross-stitch, cutting and pattern making.

(3) One big and one small scissors.

Prepared works

A

(1) *A child's frock* (6-10 years)—Any light coloured cotton cloth—2 yards—*A petticoat* (bodice and princess style)—Long-cloth—2 yards.

(2) *A child's overall, cut and embroidered*—Any light coloured cotton cloth 2 yards—Silk thread 2 skeins.

(3) *A magyar bodice*—Long-cloth 3 yards. *A blouse*—Any light coloured cotton cloth 1 yard. *A petticoat*—Long-cloth—1½ yards.

(4) *A shirt*—Long-cloth—1½ yards.
(5) *A knitted suit for a child (including cap)*—Wool 8 oz., Buttons (big) 6, Buttons (small) 4, Knitting needles 4.
(6) *A pair of knitted socks on 4 needles—Steel needles*—Wool—2 oz.
(7) *A patch in a garment made of cotton, silk and flannel*—Old garment and pieces of flannel, silk and cotton may be brought by the students.
(8) *Darning, repairing a hole*—Old garments may be brought by the students. Darning cotton and needle.

For the above 8 items, scissors, 2 cotton reels, sewing needle and a carpet-needle will be needed.

B

To sew "*Kantha*" stitch, a baby's *kantha* may be made with old cotton and threads taken out of borders of old "saris."

The other stitches may be sewn on different items mentioned under A.

If they are sewn on sample—Cotton cloth. Silk threads—3 skeins.

Fancy work on net—Silk threads—2 skeins.

Jari work—Velvet—1 yard. Zari—1 tola.

Pillow case corner—Long-cloth—1 yard. A frame for drawn-thread work. Silk threads—2 skeins. Crochet cotton—1 ball. Crochet needle—1. One very sharp-pointed small scissors.

For *applique* work, pieces of cloths of different colours may be brought by the students.

MUSIC

(1) The subject is to be studied in accordance with the Syllabus prescribed in the Regulations.

Books recommended for study :—

(*i*) Banerjee, Gopeswar. Geeta-prabesika.
(*ii*) Roy, Dilipkumar. Geeta-sree.
(*iii*) Banerjee, Krishnadhan. Geeta-sutra Sar—Abridged edition of December, 1941 (Vol. I and Vol. II, Part I).
(*iv*) Mitra, Rai Bahadur Khagendranath. Kirtan Geeti Prabesika.
(*v*) Seth, Sephalika. Sangit Sastra Kanika.

(2) The following books are recommended for Modern Bengali Songs :—

Tagore, Rabindranath. (*i*) Ketaki, (*ii*) Sephali, (*iii*) Basanta, (*iv*) Baitalik.

(3) The following books are recommended for use of Teachers :—

Dhekne, K. G. Swar-sadhana.

Moharaj Kumar Sitansukumar Acharyya. Surer Puja.

The following books are recommended for Western Music :—

(1) Macpherson, Stewart (Royal Academy of Music, London). Rudiments of Music.

(2) Aural Test, Books 1 and II (Edited by the Associated Board of the Royal Schools of Music, London).

A book on Folk Songs will be prsecribed later. No examination in in strumental Music will be held until further orders.

DRAWING AND PAINTING INCLUDING AN APPRECIATION OF FINE ARTS

The subject is to be studied in accordance with the Syllabus prescribed in the Regulations.

Books recommended for study :—

Gangoly, O. C. Silpa Parichay.
Gangoly, O. C. Bharater Bhaskarya.
Gangoly, O. C. Rupa Silpa.

Coomaraswamy. Introduction to Indian Arts (34 illustrations) (Theosophical Publishing House, Adyar, Madras, Price Rs. 3).

List of Appliances required for teaching Drawing and Painting including An Appreciation of Fine Arts

Note.—Each school seeking recognition in the subject will be required to provide at least five sets of the following appliances for teaching the subject :—

I. For the Theoretical Course for developing appreciation and understanding of the Fine Arts the following illustrative materials or such of them as may be available for study are prescribed :—

1. PAINTING

(*a*) Coloured Post Cards published by the National Gallery, London—
No. 1007. Bellini. Portrait of Doge Loredano.
No. 1003. Hobbema. The Avenue.
No. 1072. El. Greco. The Agony in the Garden.
No. 1082. Sassoferrato. Madonna in Prayer.
No. 1004. Perugino. The Virgin Adoring.
No. 1024. Rubens. "Chapeau de Paille."
No. 1025. Turner. The Fighting Temerraire.
No. 1089. Hogarth. The Shrimph Girl.
No. 1075. Botticelli. Madonna and Child.
No. 1008. Vermeer. A Lady at Verginals.
No. 1098. Vinci, Leonardo. The Virgin of the Rocks.
No. 1081. Rembrandt. Portrait of F. V. Wasserhoven.
No. 1054. Corot. The BenTree.

(*b*) Coloured Post Cards published by the Medici Society, London—
No. 14. Fra Angelico. The Annunciation.
No. 108. Vinci, Leonardo. Mona Lisa.
No. 2. Vinci, Leonardo. Head of Christ.
No. 129. Raphael. Madonna Della Sadia.
No. 105. Lippi, Fillipino. An Angel Adoring.
No. 101. Holbein. Georg Gisz.
No. 155. Vermeer. Girl at the Casement.
No. 47. Rossetti. TheAnnunciation.

Published by F. Hodfstaengl, Munich—
No. 143. Pieta School of Avegnon.
No. 13. Van Gogh. The Sunflower.

(*d*) British Museum Series of Coloured Post Cards—
(1) Set B4. Japanese Colour Prints.
(2) Set B46. Mughal Painters of the Early 17th Century.
(3) Set B33. Indian Painting, Buddhist and Rajput Schools.

2. SCULPTURE

(1) Post Card No. XCVIII. Classical Greek Sculpture, published by the British Museum, London.

(2) A Picture Book of Gothic Sculpture, published by Victoria and Albert Museum, London.

(3) A special set of Post Cards of Indian, Indonesian and Chinese Sculpture, *to be issued* by Mr. O. C. Gangoly.

In studying these examples of Masterpieces, emphasis should be laid on the quality of their colour, composition and form and not on their subject-matter or their authors or their lives.

II. For the Practical Course the following Drawing Books are recommended :—

(*a*) Havell, E. B. Bengali Students' Drawing Books, Books I, II, III (Macmillan & Co.) (*Optional*).

(*b*) Bose, Nandalal. Rupavali, Part II (Chuckervertty, Chatterjee & Co.).

(*c*) Tagore, Dr. A. N. Indian Artistic Anatomy (published by the Indian Society of Oriental Art, Calcutta) (*Optional*).

B. B. DUTT,
Registrar (Offg.).

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THE

CALCUTTA REVIEW

FEBRUARY, 1947

PATNA UNIVERSITY CONVOCATION ADDRESS*

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MR. CHANCELLOR, MR. VICE-CHANCELLOR, MEMBERS AND GRADUATES OF THE UNIVERSITY,

I do not give vent to idle words of convention when I offer my deepest thanks to you for the kind invitation which you have extended to a humble student of history in a sister province. I bring to you, today, the loving greetings and the best wishes of that province and of your mother University of Calcutta. I remember with gratitude that two of my distinguished predecessors had the privilege of addressing you on similar auspicious occasions. One of them spoke to you about the heritage of Hindusthan. The other addressed you on unity in diversity in India. He pleaded for synthesis between the East and the West, between the past and the present. While in your midst today, I shall dream of the future. Shall I also hold before your aching eyes the vision of the yet-unspoken message of India to the world? My deep regret is that I am not able to convey my ideas to you through the medium of the language of your province. It has cast its spell upon the whole of Northern India. It has been slowly, but surely, advancing South. The message of India, through the medium of a language which neither you nor I lisped at the feet of our mothers, does not yield the music of lullaby. It cannot put a distracted country to blissful sleep.

* Delivered at Patna on Saturday, the 18th January, 1947.

During the last quarter of a century, we have seen two World Wars. We have heard the crash of falling empires and ideals. The sound of that crash in civilization in the midst of the revelry of triumph for blood and for more blood, for greed and for more needs has almost deafened our ears. The war that has gone by, was it merely economic and political? Was it a conflict between the past drowned in Lethe's waves and the future that has yet to come? Was it waged for securing a newer and higher life of the spirit? Has it achieved for us freedom from fear and freedom from want? Can we think of the bloody incidents of the war as merely evil dreams? Could we say with a clean conscience that in the dark midnight of the mind, our hair stood on end but the dawn has come, and the dawn will dispel all the evil forces and all the evil thoughts of the night? We have indeed lived through war—devastating war. It has not yet brought peace and goodwill amongst mankind.

We in this country have paid the heavy toll of cyclone and flood. Famine of a character not known to modern history almost broke the bones of á society long suffering from pernicious anaemia. The shadow of famine still lengthens. Has it ceased to deepen? Disappointment and frustration still stalk the land. Sub-human cruelty and inhuman conduct are the two legacies of the World War. They engendered—in our midst, in our two provinces—barbarity and vulgarity of the worst type. Our shame glared in their incongruous text of humiliation. Has sanity returned? Has tradition asserted itself? Has our self-consciousness wakened up?

The eyes of the whole world are now fixed upon a frail figure with scanty clothes, a thin face and a light body trekking from door to door in far off villages in the midst of cold and dew. He tramps the dust-laden lanes and by-lanes of tortuous villages. He crosses ditches and streamlets over poles of bamboo or of the palm. He reminds one of the great "Light of Asia" who, in centuries long gone by, brought to the world, not earthly longing but heavenly bliss. Friends and fellow-workers, we wish the mission of the great apostle of peace heavenly blessings. The prince of men, in the robes of a poor day-labourer, has just struck seventy-eight. His soul is like a star. It does not dwell apart.

Convocation addresses sometimes tire out great minds. To me, the Convocation Day is the most auspicious day in the life of a University student. It is a symbol of past acquisition and of future

aspiration. Symbols throughout the ages have quickened the pulses of men, they have obtained untold loving sacrifices. Where is the hero in history who has not lived and died for a symbol? Where is the soldier in the ranks of the army, who has not fought and bled for the flag of his country? Where is the man who does not remember all the blissful ceremonies connected with his birth and marriage? Is the Convocation merely a priest-ridden ritual? Is its message only a faded formula?

I stand in your midst today not as a priest but as a pilgrim. Your beautiful city, with the crown of wild olive spun round its brow, stands at the confluence of the sacred rivers, the Ganges and the Sone. I myself stand at the conflux of two eternities—the eternity of the past and the eternity of the future. My bridge of love is built on my hymn of the glories of that past and the visionary glimpse of a brighter future. In your city the creator of the modern University of Calcutta breathed his last. Further down the stream of time, the sacred Ganges at Caleutta holds in its lap his holy ashes.

India today stands on the threshold of her long-cherished freedom. Her independence is assured. Her sons and daughters will soon walk the plains, cross the rivers, climb the hills, fly in the air and sail the seas with their heads held high. Graduates of the University of Patna, what sacrifices will you make, what missions will you undertake, what activities will you cherish in this new freedom that will be yours and ours in a few months' time?

Let me today, standing on my bridge of love, pay our homage due to our great ancestors in this beloved land of ours, in this sacred city, where your temple of learning stands. History bursts in our view in India, with Magadha of old. More than twenty-five hundred years from now, Gautama Buddha, the Exalted One, flooded your province with his enlightenment. He was the king of the spirit in the robes of a monk. He lived like a beggar. Nor far away from your city lies the last resting place of the greatest son of man. Gautama Buddha sleeps his eternal sleep there. One-third of the total human race has adopted his faith. Alexander of Macedon is called "The Great" by history. Was he great because he was a lustful conqueror? Or is he great because he has been one of the grimmest of explorers? A greater conqueror than he, a mightier explorer than he, your city and your province saw in a strange ruler —*Piyadasi* Asoka. After victory he forsook war. He loved man

and beast alike. He taught the world self-renunciation and self-control. Asoka made the faith of Gautama Buddha a world-religion. He spread Gautama's messages of Dhamma throughout his vast dominion. He sent them across the seas to countries and cities washed by the blue waters of the Mediterranean and by the golden sands of the desert. When Asoka lived and ruled the minds of men in India, the Near East was a scene of bitter conflict amongst the legatees of Alexander the Great. The duel to death between Rome and Carthage had already begun. Does not the yellow robe of the Monk Ruler of India shine brighter than the purple robes of all the sovereigns who have filled the pages of history? With history as his witness, Asoka unified India. His Magadha visualised the foundation of Pan-Asian unity, not through modern instruments of scientific warfare, nor through false words of crooked diplomacy, but through religion, philosophy, art and literature. Bleak and black pages fill the void in the story of India for two centuries after the death of Asoka. Hordes of invaders from the north-west swooped down on the plains of India. They came for plunder. Did they blunder? Indian culture captured her captors. *Milinda Panha* and Kanishka were the children of India's love for humanity. The whirligig of time brought on the Guptas on the scene of India's dramatic history. They saw the establishment of the world-famous University of Nalanda in your soil. The Guptas professed the Brahmanical faith. Asoka's Buddhism passed by the other religions. The Brahmanism of the Guptas was based on toleration. Their contributions to the great University of Nalanda were noble. Ancient Nalanda, now raising its battered head after the lapse of centuries, narrates her sufferings from the ravages of man and of nature. Its walls, lying buried under centuries of dust and mud and sand, yet resound with the names of great scholars. Who can forget Aryadeva of the Madhyamika school, Asanga, promulgator of Yogachara? Who does not remember the name of the principals of that University—Silabhadra, Dharmapala, Dharmakirti and Gunamati? The students of this University, like Huen Tsang and I-tsing from China, Aryabarma and Hwin Nieh from Korea, and Bodhidharma from Tokharisthan, have not only filled the pages of history but have marked the sphere of influence of Magadhan culture in Asia. Nalanda flourished for more than a thousand years. There were sister Universities in your province at Vikramsila and Jagaddal. They were

also centres of great culture. Monasteries and stupas adorned your province. Magadha of old became Bihar of today.

The Muslim conquest of the thirteenth century swept like a tornado over Bihar. It looked as though the lamp of learning and culture would go out. Magadha, which rose in revolt against the orthodoxy of Madhyadesa, gave birth to Gautama Buddha and Mahabira. In the middle ages Dipankara, like another St. Augustine, converted Tibet into Buddhism. Greater India across the seas received its cultural impulses from Bihar. At a time when the whole of Northern India was rocking in its foundation at the advent of Islam, Bihar cheerfully nursed Mithila. Vidyapati's immortal love-poem in honour of Radha and Krishna yet echoes from soul to soul. Bengal hardly knows that he came from Bihar. Mithila built up a study of the *Nyaya* system. Its germs were transplanted to Bengal. They germinated in the *New Nyaya* system of Navadwip.

Did the Islamic conquerors of Bihar come to plunder and conquer? Did they come to scoff at the religion and the culture of the soul? They conquered Bihar indeed. Bihar, again, conquered her conquerors. These care-free soldiers of fortune sacked the monasteries, crushed the stupas, wrecked the idols. The invading lava at length ceased to run. The fertility of your soil refused to die. Bihar gave birth to Sher Shah, one of the greatest rulers of India. His road, later on styled as the Grand Trunk Road, has carried armies, has borne on its back the hoofs of camels and horses, the wheels of chariots, bullock carts and of motor trucks all these centuries. He left behind a great administrative system. It has guided alike Akbar and his son for his offence against a Hindu woman. In the domain of science and culture, the legacy left by Muslim scholars, savants and divines in Bihar is a rich heritage. Maulana Muhibbullah's thesis on Logic (Sullamu'l-'Ulum) and his work on Jurisprudence (Musallamuththubut) riveted the attention of scholars throughout India for a century and more. Maulana Yahya's treatment of Epistemology created new basic principles in Islamic Jurisprudence. Bihar cannot forget the services rendered by Shaykh Budh, the physician, Makhdum Sharafuddin, the great divine, Ghulam Husain Khan and Ibrahim Khan, historians, and Mulla Abdul-Karim and Mulla Shafi, jurists. Patna today is justly proud of one of the most delightful of all libraries in India—the Khuda Bux Library. Your city is the birth-place of Guru Govind. He taught the weak to be strong.

Graduates of the University of Patna, you are the inheritors of the unfulfilled renown, of the genius, the greatness and the love of our ancestors. I know, patriotism is a religion with you. If you love your land, if that love has come out of the storeyed past what has the story of India taught you? Has it not taught you that toleration, concord and harmony are the greatest of aims of human life in every country? Does not the magnet of your soul, touched by remembrance, tremble to the pole? The universal sympathy and unrestricted catholicity of our ancestors succeeded in assimilating the Dravidian to the Aryan way of life. The Mede, the Hellene, the Scythian, the Turk and the Afghan have all burst into the green plans and the greener culture of our country. India, with her glorious traditions of the past, her universality of love towards life, succeeded in embracing them all in one common fellowship. Here common misfortunes, common ideals and common hopes have blended all types of culture and civilization into one. Notwithstanding all differences of climate and of soil, of race or of religion, an all-absorbing Indian culture has established the fundamental unity of India. That accounts for the continuity of the cultural greatness of our country throughout the centuries.

Civilizations of antiquity, in lands other than our own, have almost faded from view. Father Nile still flows over Egypt of today. The Khuit (horizon), the greatest of the pyramids of Egypt, salutes the sun yet, but it tells us only the tales of the bygone days of Egyptian greatness. The Sphinx is yet silent. It still holds its watch and ward over the buried land of fear. The ancient civilization of Egypt lives today but it lives like a mummy. Alexandria, the home of culture for centuries, yet stands on golden sands and has her feet washed by the waters of the Mediterranean. Have you ever been to the extreme south of India? There the statue of Youth, symbolised in Indian mythology as the figure of Uma unmarried, is washed by the waves of the Arabian Sea and the Indian Ocean. Youth there smiles. It has struck a chord of symphony in the hearts of countless millions in Hindusthan. It has a message of faith and hope, through devotion and sacrifice, to generations yet unborn. The Tigris and the Euphrates have, through centuries, flooded and fertilized the valley of Mesopotamia, in the Middle East. Patient Archaeology has indeed unearthed libraries in bricks, paintings in tombs. It has not yet been able to find out the key that unlocked

the civilization that for millenniums ruled Nineveh and Ashur, Babylon and Ur. That civilization has been washed down by the rivers to the Persian Gulf. The Maya civilization of America has disappeared from the face of the earth. It has left its monuments in stone and in brick alone.

The contuinity of the cultural greatness of India is based upon her philosophy of life. True greatness is indeed a quality of the soul. The soul of India is as fresh as ever. India has, throughout the ages, followed a way of life and its traditions. It has ever been loyal to the fundamental values which humanity has, through aeons untold, held so dear. India never failed to come to the aid of countries in Asia, outside her borders, in their hour of strain and stress. If Jesus Christ has lived through death these centuries, cruelty of fate has enabled India to live and love all mankind during these millenniums. At times when moral values have fallen in the world, when intellectual efforts have waned, when the spiritual longing has brought man to the lowest depth of inanition and starvation, India has given to the world food for thought—a synthesis of her own. That synthesis produced a Nanak, a Chaitanya, a Kabir. It gave birth to Indian music, Indian art, Indian architecture, Indian literature. The Indian Ocean of culture has never tasted salt. Its waters have always tasted fresh and sweet. Has it not borne on its back the limpid as well as the turbid waters of the different rivers of culture? Have they not found peaceful repose in her?

Has the crack in our civilization been repaired? Do we now hear but dim and distant echoes? Our misfortune today is that we are dominated by fear. Fear is the parent of cruelty. It is the foster father of morality. The world would have been a nobler, a better world, if the strong ceased to be greedy and if the weak had learnt to be bold. Modern man has learnt to control, in a stronger and better manner, the forces of nature than his ancestors. Has he learnt also to control, even to a limited extent, human nature itself? It has not. The atom has now been divided. Its services have been requisitioned in the domain of power of politics. Its help is invaluable in a process of a universal desolation. The New Age has been christened the atomic age. Science is yet young. It manifests the turbulence of youth. It also displays the generous impulses of youth. It has, it is true, invented methods of destruction, but we cannot forget its services in the field of construction. Will the

close of this the greatest war that the world has ever seen in the course of its long long life also see an alliance between science and philosophy? Will youthful science offer its tribute, its homage to the shrine of the philosophy of love? Graduates of the University of Patna, will you be able to answer that question? The close of the World War demands new men and new ideas. It demands indeed the re-birth of man.

India stands today at the parting of ways. She will shake off her bondage in a few months' time. Numberless questions demand insistent and immediate solution. Have our teeming millions been born merely to die? Must they live on fear under the grim shadow of poverty? Will they continue to live as men behind the plough with rusty implements and crusted traditions? How shall we utilise our great resources and our greater geographical advantages? With the conquest of the air by man, India stands as the great landing place in the contact between the East and the West. Time may have been born with the universe and may die with it, but modern science has now crippled both time and distance. Natural frontiers will no longer guarantee protection. We have to organise and re-organise the whole of our national life. We must bring about equality between man and man and between man and woman. We must re-establish the dignity of human beings. We shall have to unearth the wealth which lies buried underground, in our mines and in the fields. Our agriculture, commerce and industry must be re-born.

To reach your desired goal, your great ideals, you will have to develop in yourselves independent thinking. Remember, independence is not impertinence. Do not be carried away by the glamour of the forum, or the gusts of the wind of the hour. Youth must be well-disciplined. It must be strong physically and mentally. Discipline, however, does not mean regimentation of thought. It does not surely imply helotry in action, Nazi Germany lies prostrate under the hoofs of the victors today. There nationalism of an exclusive and aggressive type was held in veneration and looked upon with devotion. There questions were often asked in class-room—questions claiming descent from the orthodox Inquisition of the middle ages—'Who reminds us at the present day most strongly of Jesus Christ, with his love of his own people, and his sacrifices?' The chorus sang, 'Herr Hitler.' 'Who remind us of the disciples of Jesus Christ—devoted and loyal to him?' The answer was,

' General Goering, Dr. Goebbels and Roehm.' All this in a culturally advanced country of the West—in the land of Goethe and Schiller, in the land of Martin Luther : Is this account of disciplined thought real or is it fictitious ? If it is real, it strikes at the root of all golden ideas of nationality, of religion, of liberty. If fictitious, it is an instance of mean propaganda. Mean propaganda is one of the illegitimate children of the spurious culture of modern times. It half reveals and half conceals truth. Its auto-suggestions warp the human mind, blur human vision, blunt human judgment. Let us guard ourselves against false ideas of nationalism and insensate propaganda.

I have restrained myself from making any concrete suggestions about the reconstruction of education in this great province. The education of the future will be guided, to a very large extent, by its relationship with the State and the status that the State will occupy in the world. I often lose my way in the labyrinths of post-war schemes of reconstruction on education. The light in my eye fails. I then do not ask to see the distant scene—' one step is enough for me.' Ideas and ideals often shift and change. Our ideas and ideals today are in a process of transformation, translation and revolution. I recall with gratitude the services rendered in the past by our Universities. Our great thinkers, poets and historians, our scientists, artists and our statesmen of modern times have, most of them, pased through the portals of our Universities. Sometimes they have marched, sometimes they have tottered into the halls of learning.

Our educational system frequently reminds me of the pyramids. It has been justly criticized as Godless. It frequently forgets realities. It is at times wasteful. It has failed to forge a golden link between the teacher and the taught. The revolutionary upsurge of the world, as a result of the last World War demands radical changes in our fundamental concepts about education. The education of the future must rest upon a planned policy of economic and industrial regeneration. It must afford equality of oportunity to all. Intellectual deficiency and moral insolvency may require treatment. Poverty should, on no account, be a bar to the acquisition of knowledge. Knowledge knows no walled defences nor natural frontiers. Our education of the future must fully take account of the new concept of citizenship which will be ours tomorrow. Will that citizenship or will the loyalty to the State be divided ? Will the State itself be one compact organisation, or will it be a collection of territories or of creeds or of individuals ?

Graduates of the University of Patna, your Vice-Chancellor charged you today to show yourselves worthy of your degrees in life and in conversation. You have to give this formula a liberal interpretation, an extended connotation. Education is not merely an industry. It demands from you the best and the highest of your virtues. It demands from you the whole *man*. Graduates of the University of Patna, what return will you make to your *alma mater*? How will you uplift your poverty-ridden countrymen, dispel ignorance from the land, defend your hearth and home, and work tirelessly for helping India to find her rightful place in the world, so as to be able to bring about peace and goodwill amongst mankind? These noble tasks require immense sacrifices from you. From your University you have secured disciplined thought and have inherited ethereal knowledge. You should, by training and temperament, be capable of raising yourselves above petty squabbles as also the larger controversies of political power and patronage. When you have finished your day's work, under the Great Task-Master's eye, come back to your boughs in the University, nestle amongst the trees in the garden of Eden and have a night's repose. Graduates of the University of Patna, on this auspicious day, may I call upon you all to dedicate your lives to the cause of our Great Country. I wish you Godspeed.

Bande Mataram

OPIUM AT GENEVA 1921-1925

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III

A CHALLENGE, naturally indirect nonetheless suggestive, on the international plane, to the India Government's policy came when, at a meeting of the Council of the League of Nations, held at Geneva on the 28th June, 1921, the Chinese delegate tabled a resolution to the effect that the world production of opium should be controlled in such a manner as to supply world medical and scientific needs only. The individual nominated to represent the British administration in India fully aware of the importance of the revenue from opium consumed in India after the practical disappearance of the export trade, proposed and carried an amendment substituting " legitimate " for " medical and scientific."

The reasons advanced for the above apparently trivial amendment, in the language of the *Resolutions and Recommendations* as adopted by the Assembly of the League of Nations during its second session, were as follows :—

" The Indian Delegate has informed the Committee that the number of properly equipped hospitals and dispensaries in India is inadequate to the needs of the population, which over vast areas is without medical assistance. In order to cope with the diseases with which some of these regions are constantly infected, the population has cultivated the opium poppy from time immemorial, and habitually takes opium in small doses as a prophylactic or an effective remedy. It is this use of opium which cannot be styled purely medical, *i.e.*, that which is prescribed by a physician, that the Committee has in mind in using the term ' legitimate.' "

The resolution, in the amended form in which it was carried in the Assembly of the League of Nations during its second session on September 30th, 1921, in the language of an American critic.

" Immediately sanctioned (the production of) opium for eating and smoking purposes, which is ' legitimate ' or legal usage in certain Eastern countries."

It was thus that the British administration in India succeeded in securing from criticism its revenue derived from the internal consumption of the drug and its export to countries where it was still being sent for being manufactured into smoking opium.

The second important event on the international plane to which reference must now be made was the proposal for the appointment of a board of enquiry " to investigate and report on the quantity of opium required for strictly medicinal purposes " with a view to enable the League of Nations " ultimately to restrict the cultivation of opium to this amount."

The nominated representative of India tried to " burke " the discussion by suggesting that the putting into effect of its ultimate aim, *viz.*, restriction of production of the drug to the amounts necessary for medical purposes, it should be noted at some remote unspecified time, was a practical impossibility because, in the language of *India in* 1923-24 (p. 225),

" in several countries the usage of centuries sanctions the employment of opium in circumstances which traditional empiricism fully justifies."

Credit was taken because so far as the country he was supposed to represent was concerned, it was

" the one important opium-producing country which had rigorously observed and even improved upon, the recommendations of the Hague Convention."

The two counter suggestions offered by the delegate were first, that, for the time being, the efforts of the League of Nations should be concentrated on " the more effective observance of the terms of the (Hague) Convention " and, secondly, that if any investigation on the lines indicated in the resolution was to be made at all, " its scope should be defined so as to include all legitimate usages of the drug."

Obviously, the aim of the first of the above recommendation was to kill the proposal for the inquiry because, as shown elsewhere with the help of a detailed study of the Hague Opium Convention, almost all its provisions had been framed to discourage and, finally to end opium smoking prevalent in China and the Far East. This was such a vast and difficult problem that if the League of Nations could be persuaded to devote its energies exclusively to its solution, it would hardly be left with any to spend on the far more important and fundamental one of restricting the production of opium to medical needs. There was also the fact that opium smoking was not a problem so far as India was concerned and it would be quite easy to implement any recommendation which might come from the League to at first restrict and then stop it.

The second of the suggestions made by the delegate representing

India was practically identical with the amendment to the substantive resolution placed before the Council of the League of Nations and carried on the 28th June, 1921. It need not detain us as the reasons for it as well as its implications have been dealt with already.

It is probably needless to state that the representative of the India Government felt small when, in his efforts to protect its interests, he found that he was unable to obtain the support of even a single delegate of any other nation in a matter where there was international agreement. He tried to save the situation by drawing attention to the fact that from 1920 onwards, when the Montagu-Chelmsford Reforms had come into operation, opium had become what is known as a transferred subject and summed up the policy of the India Government in the following terms.

" Any genuine measure of reforms initated by a Provincial Minister in connection with it (the internal consumption of opium) would receive encouragement and support from the Central Government."

The short description given previously of the amount of really effective power transferred to Indian Ministers under the Montagu-Chelmsford Reforms and of the difficulties under which they had to carry on their work makes it abundantly clear that, granting that they had the inclination, it was practically impossible for them to take any steps to drastically curtail the consumption of opium inside our motherland.

The third of the series of events with which we are concerned here happened when the United States made a fresh attempt to induce the League to accept the principle of limiting opium production to the medicinal and scientific needs of the world as a preliminary to its implementation by all opium-producing countries.

One reason for this may have been the excessive use of opium in the United States, a fact proved by the statement issued by the Chief Medical Officer of New York City in 1921, according to whom, the Americans at that time " consumed twelve times as much opium as any other people in the world." Continuing, he said that more than 7,50,000 pounds was imported annually into the United States though the amount legitimately used did not exceed 70,000 pounds a year. This was corroborated by the report of a physician of the New York State prison according to whom the number of persons convinced of illegal consumption of opium increased by 789 per cent in the period 1918 to 1921.

The United States sought and obtained permission to send a delegation before the Opium Committee of the League of Nations to

present to that body its interpretation of the Hague Opium Convention which, if accepted, would remove the opium evil. The American delegation was sent to Geneva in May, 1923, by the President with the approval of his Cabinet and that of the two parties in the Congress from which it follows that it had the whole weight of American opinion behind it.

The American delegation placed statistical data before the Opium Committee showing that while at most about 100 tons of raw opium was enough to satisfy the medicinal and scientific requirements of the whole world, the annual production of the drug was approximately 1,500 tons and it was argued that so long as the latter was in such large excess of actual needs, the surplus was certain to be smuggled into the west and to debauch its people. It was therefore contended that the only remedy was to strictly limit production to carefully ascertained medicinal and scientific needs of the world as a whole.

With that end in view, Senator Stephen G. Porter, the leader of the delegation, put the following two proposals before the Opium Committee suggesting at the same time that, on acceptance, they should be forwarded to the next higher body, the Council and, after that, to the final authority, the Assembly of the League of Nations.

" I. If the purpose of the Hague Convention is to be achieved according to its spirit and true intent, it must be recognised that the use of opium products for other than medicinal and scientific purposes is an abuse and not legitimate.

" II. In order to prevent the abuse of these products, it is necessary to exercise the control of the production of raw opium in such a manner that there will be no surplus available for non-medical and non-scientific uses."

These proposals occasioned a vehement discussion in the Opium Committee, China being the only country which supported them. Later on, all the countries except India agreed to their acceptance the representative of which refused to admit that the production of opium for the purposes for which it was consumed in India was illegitimate under the Hague Opium Convention.

These proposals went before the Council of the League of Nations in July, 1923, by which time India had managed to secure the support of other countries. So strong was the opposition from these quarters that the Council contented itself with transmitting them to the Assembly without expressing any opinion of its own.

When the Assembly met towards the end of September, 1923, one

representative nominated by the India Government stated that while it would co-operate with the League in its campaign against the abuse of opium, it could not regard " the use of opium as a family drug " as illegitimate. The other representative, notwithstanding clear evidence to the contrary, referred to elsewhere maintained that the internal consumption " did not exceed the legitimate needs of the country."

The matter, as it affected our country, was described in the following terms in the report to Parliament (*India* 1923-24, p. 225),

" The representatives of India....found it necessary to put forward the reservation that the use of opium according to the established practice of their country was not illegitimate under the (Hague) Convention. Indeed in view of the customs of India, it is difficult to see what other attitude they could have assumed."

The reaction of an American observer to the above attitude of the spokesmen of the British administration was as follows :—

" It is a great thing, however, to have the British Government of India come out squarely into the open and show from what quarter the opposition comes."

The principles embodied in the American proposals in spite of the opposition coming from interested quarters were accepted. In order to rouse public opinion so that pressure could be put on the opium-producing countries to give effect to them, the Assembly of the League of Nations accepted the suggestion of Mr. Porter, the leader of the American delegation, to call a world conference to thrash out before the eyes of the public the problem of the traffic in opium and in narcotic drugs which brings us to the fourth and last of the instances where the Indian opium policy was in conflict with majority world opinion.

The First Conference which met at the beginning of October, 1924, concerned itself with the problem of controlling the manufacture and distribution of smoking opium and, as such, has little bearing on the matter under discussion here. The United States which has always regarded itself as commercially disinterested in the opium traffic, proposed in the Second International Opium Conference, 1924, the limitation of the production of raw opium and coca leaves in their countries of origin to the quantities absolutely required for medical and scientific purposes. The aim of this measure in the language of the American delegation was

" to offer a gleam of hope to millions of families who suffer from the consequences of the abuse of opium and other narcotics."

The resolution of the U.S.A. Congress authorising the participation of the American delegation in the Conference expressly stipulated that it should not be a party to any agreement which did not " fulfil the condition necessary for the supression of the narcotic drug traffic " as contemplated in the two proposals presented to the Opium Advisory Committee in May, 1923. The strenuous opposition encountered from Powers interested in the opium traffic convinced the American delegates that it was foolishness to expect the emergence of any convention in consonance with them and it withdrew from the Conference. Japan was the only colonial Power which formulated certain proposals, far less drastic in character, in respect of the production and distribution of opium.

The nominee of the British administration at this Conference would not agree either to the Japanese recommendation or the American suggestion in regard to the limitation of the cultivation of the poppy.

The criticism of this attitude was sought to be countered by the following observation which appears on page 273 of *India* 1924-25, a statement presented to the Parliament by the India Government.

" Everywhere, save in Assam, Indians are now fully empowered, if they so desire, to restrict the use of opium ; for consumption is everywhere, with the exception of this province, controlled by Indian Ministers."

The impression sought to be conveyed was that it made no difference whether the India Government did or did not limit the quantity of opium produced for if the Indian Ministers took steps to reduce its consumption, all that would happen would be that with a diminution in the Provincial demand, the stock of opium in the hands of the Central Government would go up and it might then, if it thought necessary, adopt measures for a smaller outturn of the drug.

It is perhaps needless to add that this dilatory tactics, for ultimately it was nothing else, could hardly be expected to have any effect seeing that restriction in consumption can follow only with whole-hearted co-operation between the Central and the Provincial Governments.

This Conference ultimately led to the signing on the 19th February, 1925, of what is generally known as the Opium Convention of 1925, a Protocol and a Final Act.

Anti-Opium Congress Resolution of 1924

The Royal Commission on Opium (1893-1895) in discussing the desirability of otherwise of the prohibition of opium had said

" 264. In a matter closely affecting the habits and customs of the people, it would be obviously imprudent to make sweeping changes without some indication of popular approval, We are satisfied that if any desire for the suppression of the use of opium had existed in India, on the part of any large section of the population, it would have made itself felt during the lengthened tour of the Commission.....

" 265. The National Congress, consisting of delegates from every part of India, has never been slow to criticise the Government. It has made strong declarations against alcohol. It has been silent with reference to opium."

It cannot be denied that Indian condemnation of opium addiction had not, up to that time, manifested itself among a large number of people. The leadership in this direction which should have come from the Congress was lacking because it was yet an organisation of the well-to-do, educated intelligentsia " accepting in a loyal spirit " such minor constitutional measures as were doled out to India from time to time. A study of the resolutions passed by the Congress at this particular stage of its evolution shows that it felt interest in such questions as the recruitment of Indians in higher Government services, the extension of Permanent Settlement to areas where it was absent, etc.,—the clearest proof of the use of the organisation for the economic advancement of the class from which its members were drawn.

The British Government and its agents in India had accepted the view of the *Majority Report of the Royal Commission on Opium* that it had found " no evidence of any extensive moral or physical degradation from its use." In paragraph 266 it was stated that such interference with " the innermost concerns of family life " would be justifiable only if there was " a clear pronouncement of Native opinion in favour of such a step."

Even before the appearance of Mahatma Gandhi in politics, Christians, Indian and non-Indian, the Brahmo Samaj and other theistic organisations as well as the pioneers of the Temperance Movement in India had protested against the facilities for drugging made available to the people by Government. In reply it had been pointed out that the opium policy of the British administration however halting from the point of view of its critics, had brought about a gradual reduction in the internal consumption clearly evident when we compare the *per capita* annual consumption of 27 grains in 1892-93 with that of the early twenties of the present century

when it averaged 22 to 20 grains. It persisted in holding that there was no extensive demand for prohibition and to justify its policy had this information conveyed to Parliament in the annual reports to it. The following typical statement is taken from one of them.

" Long before the arrival of the British, the people had habituated themselves to the consumption of the drug in small quantities. They ascribe to it, with more or less justification, various medicinal properties. They use it in certain parts of India on ceremonial occasions, and also as a refreshment. It is not easy to break the people of a long-standing habit, which public opinion does not disapprove."

Heartened by the attitude of a majority of the Powers in regard to the production of opium in quantities largely in excess of the medicinal and scientific needs of the world by such countries as Turkey, Persia and India and influenced by the exhortations of Mahatma Gandhi who knows more about the feelings and sentiments of India's dumb millions than any else and remembering the success of the temperance drive during the Non-Co-operation days, the Congress in 1924 passed a resolution recording its view that poppy cultivation should be restricted to " medical and scientific requirements only." This undoubtedly lent strength to the protests made by India against the manufacture of Indian opium for euphoric purposes in and outside India, which had so long been voiced by individuals the most prominent among them being Gokhale.

While at this time, the tendency to regard opium eating as a remedy for various disease, as a preventive of malaria, gout and rheumatism and as a stand by in old age persisted among simple people, new and more correct ideas had commenced to appear among them so that its habitual consumption except by chronic invalids and old people had come to be looked upon with disfavour. So far as the more enlightened, younger and more progressive sections of Indians were concerned, their attitude to addiction was one of downright disapproval. The Congress was responsible for the gradual spread of this view among the masses and specially among those of them who paid allegiance to it and its great leader, Mahatma Gandhi.

It is in this sense that the Congress resolution referred to above indisputably crystallised the views of Indians on the matter.

(To be continued)

EIGHT YEARS AT RAJSHAHI*

(1909—17)

NRIPENDRACHANDRA BANERJEE

The Government College at Rajshahi which grew from small proportions to its present size and usefulness was even in 1909 not too big an affair : when I joined, it had a roll-strength of not more than 350, which, however, swelled by the time I left early in January, 1917, to full one thousand. The staff was almost trebled and affiliations in Honours were received in almost every Arts and Science subject (barring Botany, Geology and Zoology). The College was 100 p.c. under Swadeshi control—everybody from the Principal to the juniormost peon or orderly being Indian : only the President of the Governing Body was by regulation the District Magistrate and he was always, in those times, a European I.C.S. The College owed its quick development principally to the organising and financing ability and tact and devotion of Kumudinikanta Banerji, a First Class M.A. in Physics of his time, who had succeeded a long train of white Principals and who set himself to the task of enlisting vigorous popular support of the Rajshahi Zemindar families and of the gentry in behalf of the College. The Dighapatia and Puthia Zemindars were induced to make some handsome contributions, with those sums hostels inside the compound were built, ensuring close and efficient supervision by the Principal and staff, gradually a big and spacious Common-Room in a separate but near-by plot followed and on showing of such effective local support, Government was also prevailed upon to sanction the building of a big Physics Laboratory and lecture-rooms very well-equipped and release of the old combined Laboratories for Chemistry work only : there was a Sanskrit College attached to the main college with a complement of learned Pundits with the Principal as final Head and also a Muslim Madrassah and a hostel for Madrassah students. The College was almost on the banks of the wide-flowing, picturesque river Padma and it had a tank and flower-gardens and latter on electric installation. Within 4 or 5 years of my joining the College was staffed by a galaxy of very able Professors—of whom any College might be proud—men like Krishnachandra Bhattacharya in Philosophy, Santoshkumar

*Extracts from an unpublished Autobiography.

Chatterji in History, Panchanan Neogi, and Asutosh Maitra in Chemistry, the Principal and his able colleagues in Physics, Rajmohan Sen (the octogenerian father of Principal B. M. Sen who has recently retired from the Principalship of the Presidency College) in Mathematics, Ghulam Yezdani (who has recently retired from the post of Director-General of Archaeology and ancient monuments like Ajanta and Ellora under H. E. H. the Nizam's Government at Hyderabad) in Persian and Arabic, to name some of the stalwarts. On the English side were Professor Jatindra Guha (a very able teacher, who died at only 52, when he was Professor in the Presidency College), Professor Ramapada Majumdar (my friend and contemporary, also a very able teacher) and myself—later on we had a Muslim gentleman, Mr. Rahaman who was also a bright man.

To the College flocked students not only from North Bengal; (and after the fillip given to Muslim education consequent on the creation of the New Province, Muslim students joined in increasingly large number till by 1915 and 16 they were 33 p.c. of the total strength of thousand, about 350 in number (mostly the sons of peasant-proprietors, who had never received any English or even indigenous education but were sturdy wealthy peasants of strong common sense cultivating from 100 to 500 acres of land)—but from East Bengal Districts—from Dacca, Barisal, Faridpur, Mymensingh, even from far off Chittagong and Comilla. The waves of the swadeshi movement were still in full swell—and the open movement of negative boycott and positive and constructive swadeshi—thwarted and repressed with all the engines of law and un-law at the dispsoal of a Government to which the vast majority of the virils and patriotic Hindu population were hostile—had run under-ground and revolutionary and terrorist groups and cells, had been formed in every district in Bengal and Rajshahi was no exception. A College with a contingent of 1000 students, 700 of them of Hindu extraction and thus already inoculated with anti-British and pro-country ideas and enthused and fired by legends of the early revolutionaries most of whom had been hanged or transported for life to the penal settlement of the Andamans was a very convenient recruiting-ground for revolutionary purposes and as later on was found out by Government agencies, Rajshahi College was the centre of North Bengal revolutionary recruiting and activity and Jatin Roy, a graduate teacher of the most self-less character and a most engaging personality was the leader who had his agents and followers throughout North Bengal and specially at Rajshahi. But our boys

were very nice—the nicest I have met anywhere : they organised fire-fighting services (there was and still is no fire-brigade at Rajshahi and other mofussil towns, the Government is so antediluvian) nursing services, clubs of physical culture inside the College and the hostels and attached messes and in near-by localities, study-circles mostly centering round the Gita, Vivekananda's lectures and sermons, *Ramkrishna-Kathamrita* (a book unequalled for pithy and illuminating religious and moral pronouncement and nice and original parables), Aswinikumar Dutt's *Bhakti Yoga* (the discipline of devotional morality), Bankimchandra's *Ananda Matha*, the vade-macum of all-Bengal revolutionary youth, Rabindranath's and D. L. Roy's rousing songs of patriotism and D. L. Roy's historical dramas full of direct and indirect appeals to patriotic efforts, the life-story of Mazzani and Garibaldi, the stories of the Irish Revolutionary effort, also books on the rise of Japan to power. These were activities to which no administration could raise any legitimate objection and which we of the staff actively encouraged and supported—the leader of students was Dhirendra Ghatak, who was subjected to terrible suffering later on and the underground organisation had apparently permeated a large section of the student-body ; for in 1916, when World War No. I was still on, there was a big intelligence department drive and about 100 of our students were taken away and interned in different camps or individually throughout the Province—Dhiren Ghatak and a few others being segregated in the chur of *Kutubdia* in Chittagong on an estuary of the Bay of Bengal.

The College athletics and sports side were first-rate like its social service activities—we had 6 boats on the river (two British-made and 4 country boats) for boating exercises and excursions—the social functions like Saraswati Puja and Vivekananda Memorial celebrations were very well organised and financed and on one occasion the boys themselves cooked meals for 1,000 beggars and fed them. The fact is, the College had grown to be a real power in the town and the District—it was almost like a state within a state and we instilled into the boys and breathed with our nostrils the hygienic air of freedom. The fear of Europeans had evaporated and boys could with great difficulty be persuaded to show common courtesies to European District officials. The Principal was a very astute and tactful man and he kept matters smooth by all the arts of diplomacy at his command, giving us fullest freedom to shape and train the boys on really national lines. The success was phenomenal and some of our nice Indian friends who had been trained in Europe and joined as officials

without being swallowed up by officialdom told us frankly that Rajshahi College boys could be distinguished anywhere : they had a stamp of their own. The boys were so nice that during journeys in vacations, they would insist on carrying our (their Professors ') luggage on their shoulders and scare away station porters—they would invite themselves to Professors' houses and invade the domestic kitchen and get fed by their ' mothers '—the Professors' wives—they would invite the ladies to their entertainments and I had to take the lead in taking those that were agreeable and of progressive ideas to these (purdah in 1909 or 15 was still a living custom in Bengal). The University results were good, the boys were not negligent but took full advantage of our presence or nearness and came to us for help.

I shall narrate certain ' inside ' stories about college events and their repercussions which have never been made public and these will show the temper and spirit of the Rajshahi College of 1909-17.

The first incident that crops up to my memory is regarding a tussle between an Anglo-Indian member of the Superior Police Force and the College Professors sometime in 1912. This man lived in a house close to where Dr. Panchanan Niyogi and myself lived not very far away from the quarters of the European officials, though our area was inhabited by Bengalis, Hindus and Muslims, the most distinguished being the junior branch of the Dighapatia Zeminders —Kumar Saratkumar Roy who lived in a rented house and Kumar Hemendrakumar Roy who had his own house on the other side of the road. This area was close to the river and along the river-bank from the College end of the town to the Courts (a distance of over 2 miles and over) was a protective embankment built by the P. W. D. on which pedestrians were allowed to walk, the District Board for traffic of all sorts and for the general body of foot-walkers including cyclists ran almost parallel several feet below this high embankment. We, Professors of the College, in groups of 10 and 12 used to take our morning and evening constitutionals along the bund and we often set down after a mile-walk and chatted and exchanged views up till dusk when we went back to our houses. This Anglo-Indian Police Officer was a neighbour but he lived apart and never exchanged a word with us—he was a member of the European Club (there were not very many Europeans in a country station and they had admitted him to membership as a matter of convenience), he was a member of the Police Force and he carried himself high and mighty. Well, this man began a rather nasty trick—he started

pedalling on his cycle on the embankment on his way to the Club (in absolute contempt of rules of the road—the bund was never meant for cyclists) and the bund being not very wide, he ran his cycle almost into our midst and never cared a bit (for courtesy and convenience) to think that we had to betake ourselves to corners of the bund, with every chance of falling down several feet. We bore with him for several days and then one of us hit on a very novel idea of teaching him manners—it was Professor Santoshkumar Chatterji, our reputed History Professor (an old pupil of Aswini-kumar Dutt of Barisal and one who was a strong nationalist) : he simply put his walking stick in front of the cycling police man one day, with the result that he went careering with his cycle down the bund. He got up and came to us, furious and menacing : he knew who we all were and he threatened us with dire consequences and with reporting the matter *at once* (he was on his way to his 'spree' at the white club) to his superiors—the District Magistrate and the Superintendent of Police. We asked him to do his worst and had a very hearty laugh over his discomfiture. Think of this man cycling into us, day in and day out, and sending us scurrying pell-mell so that we might not be run over by him—and he, a police officer—

He was as good as his word—and the European clique sent for our 'black' Principal, Rai Bahadur Banerji and the Magistrate, as President of the Governing Body of the College, ordered the Principal to 'suspend' Professor Chatterji from his duties until further orders. This was something which neither the President of the Governing Body nor the Principal himself could do—for Professor Chatterji was a member of the Provincial Education Service, a gazetted officer and no action could be taken against him without the orders emanating from the Director of Public Instruction as agent of the Government of Bengal. Feelings ran high when the Principal communicated the 'suspension' order to Professor Chatterji next day —the entire body of college Professors, lecturers and demonstrators took it as a gross insult and we determined to fight the question out—both with the Department and the law courts. Some of the best lawyers of the local Bar were briefed (of course they rendered honorary service, they were our friends and the College teachers were held in high esteem throughout the town and the District)—the leader being Sudarshan Chakravarti, himself a brilliant M.A. of Calcutta and in high practice there. The entire student-body were 'shocked' and thought of how to retaliate against this insult offered to their popular Professor. To cut a long story short, the

matter dragged on for about 3 months, the English Director of Public Instruction came over and sided with the whiteclique (even the white missionaries of the town had joined in this infamous conspiracy) and confirmed the suspension order till the official enquiry would be over. Meanwhile the Executive Engineer under whose control the embankment was, Pundit Matadin Sukul, a staunch and fearless nationalist at heart, a graduate of Roorkee and a friend of Pundit Madan Mohan Malaviya, who was naturally very intimate with us, caused to be put up a notice at several places of the Embankment that all cycling and vehicular traffic on it was forbidden and tress-passers would be prosecuted. This placed the white clique in rather a tight corner. The whole thing was enquired into by Mr. Monahan, the very impartial Commissioner of the Division (an Irishman he was), and after taking some evidence and interrogating some of us, the College Professors, he found the Anglo-Indian Police Officer guilty of grave indiscretion and exonerated Professor Chatterji of all charges and of any blame whatsoever. Professor Chatterji was re-instated, the entire white clique looked foolish and the Police-officer was sent away with a black mark to another distant station.

But matters were not to end here. The Principal's relations with us had cooled down : we thought he did not assert himself adequately as our boss but kow-towed to the white Executive Officials (they had proceeded so low as to induce one or two ' weak-kneed ' Deputy Magistrates of questionable manners and still more questionable efficiency to bear false witness against Professor Chatterji), in order to keep on the safe side of the fence. Relations between the Executive and the Police on the one side and the College staff and students got very much strained ; and they were on the look-out for bringing the ' rebel ' teachers and students to book as soon as any convenient loop-hole could be manufactured. This soon came. A circus party had been performing in the town—a mile away from the College area : there was some altercation between the managers of the Circus and a body of students and certain students were roughly handled by the Circus people. In retaliation, the boys were alleged to have marched in a body of 100 or 200 to the Circus with their hockey-sticks and beat the Circus men and damaged some of their belongings. Information was laid before the Police and we prepared the Hostel students in particular and the entire body of students also for police search and interrogation. Some of the boys had bruises consequent on the fight and we spirited them away, giving them ' retrospective ' leave from the Hostel. This was the

spirit of Government College teachers of our temper thirty-five years ago : we considered ourselves the natural guardians and protectors of our boys against police and Executive zulum and harassment and we never thought of the probable consequences to ourselves and our prospects in service so long as we could discharge this fundamental duty of shielding our boys—' the blood of our blood and the flesh of our flesh.' Indeed they were as dear to us as our own brothers and sons and they reciprocated the sentiment.

Word came that the ' irate ' District Magistrate with Police officials would himself come for an identification parade of the entire student-body in the College grounds the day after next : they came and were received with " boos " and " jeers," of course behind the backs of the Professors. They behaved all right when we faced them but altered their behaviour when we had made room for the investigators. Nobody could be identified and the whole thing ended in a fiasco, with the European officials suffering another discomfiture.

The next thing that happened was very grave. The King-Emperor had come in person to open the Durbar at Delhi and " Durbar Day " was being observed (12th December it was) in all civil stations in India with sports, illuminations and fetes. A combined athletic Board was formed with representatives for the College staff on it : the two secretaries were one Mr. Casey, an assistant Police Superintendent and a young member of our staff, keen on sports whom we had elected. Mr. Casey showed the usual racial arrogance and sent chits to his colleague in the College as though he was a subordinate. I was consulted and I asked my colleague to send him an exact replica of his chit while addressing him. The white man could not do anything but was chafing and fretting and talked about it to the Principal, who after his sad experience over Professor Chatterji's affair, kept mum. Well, the day of the Durbar Day sports arrived : they were arranged in the College grounds, fenced with strong bamboo-poles for the occasion and there were besides other events a final tug-of-war between College students *Vs* Police ranks. What was our surprise to see that, with the whole body of District officials and town gentry and College staff present, the Police constables (egged on evidently by this Mr. Casey) got out of hand directly they sensed they were losing the event and began to beat the boys. When I interfered, a policeman had the cheek to snatch away my walking-stick and another my wrist-watch ?

One or two other Professors had similar experiences. When the

word was passed around that we were being molested, the students lost all control, wrenched the bamboo poles from their fixings and beat up the policemen, till several had to be carried to hospital and one of them subsequently died. Lots of our students had also received cuts and bruises and we were careful to have them dressed and bandaged and hospital reports are drawn up about them in anticipation of another exhibition of white 'zulum.' Well, the sports broke up in absolute disorder and the town was in ferment. The white officials were 'non-plussed': if the Calcutta press got wind of these untoward happenings—specially of a fracas between Government College students and Government's Police, the officials would be brought to book—for the King-Emperor had come on a mission of pacification and a big surprise was launched by His Majesty when he announced *the repeal of the Partition of Bengal at the Durbar at Delhi*! So these whites took counsel and came to the Principal's house and met us of the College: they tried to fasten the blame on us but when they found me and one or two other Professors very firm and armed with evidence of the zulum and indiscipline of the police miscreants, they had to cool down, asked us 'to forgive and forget' and got an assurance from us and the local gentry that the matter should not go to the press and no action would be taken against anybody. "The incident was to be regarded as closed."

Well, the man of the police who succumbed to his injuries in hospital was entered as having died of 'cholera' and there the matter ended.

Meanwhile next day the news of the repeal of the Partition was published: the entire Indian community (specially the Hindus) went wild with joy and we openly joined in the felicitations.

Meanwhile, however, a report had been sent of all these incidents by 'somebody' to the Dacca English newspaper of which the Editor was a friend of mine: this was reproduced in the *Amrita Bazar Patrika* of Calcutta and the entire game was exposed. The police tried their best to find out who had sent the report. Well, it was myself and the Police could not get a scent from anybody about it—the affair had been so carefully and boldly managed. I must turn from the College to the town and the local gentry.

The town of Rajshahi was spread over a big area—it was a long-stretching, straggling town, spreading along the river for about 4 miles, a good deal longer than wider—with a population in 1912 of say about 20,000—on one side was the river on which steamers from East Bengal stations proceeding to West Bengal and Bihar

plied and there was also river-craft, up-country boats, boats from Dacca side carrying cargoes of mangoes from Maldah and Rajshahi and local fishermen's boats and passenger-boats and ferry-boats—beyond the streach of river near my house was a big chur-land with crops and settlers, where the family often crossed over and picnicked —and on the other side of the town was a big stretch of jungle and ruins of an old indigo factory, with villages and some running silk-factories run by Europeans who had succeeded the indigo-planters of the old days, after indigo was put out of markets by the discovery of manufacture of artificial indigo by chemical processes in Germany. One-horsed contraptions called ' Tom-toms' (fashioned somewhat after the ' Ekkas ' and ' tongas ' of U.P. and Bihar) were the usual conveyances and they took 3 or even 4 passengers to long distances, to Puthia (where were the residences and katcharies of the two wings of the celebrated Puthea Zemindars) about 14 miles off, thence to Natore 30 miles off from Rajshahi town, a sub-divisional place where the principal attractions were the palaces of the Maharaja of Natore (Maharaja Jagadindranath was then the Head of the Natore Raj, a descendant of the celebrated *Rani Bhowani* who was contemporaneous with Lord Clive and the Plassey Battle and one of those, who thought it the best of a bad bargain to assist the East Indian Company to oust Siraj-ud-dowla—a first rate, highly cultured aristocrat of the genuine stamps, courteous, dignified and hospitable, whose patronage of Bengali Letters and Indian music was well-known throughout Bengal and who could use the Bengali language in very polished and Sanskritic forms to fine purposes both in speech and writing) and also of the junior section—it was here that one could get connection with the Darjeeling Mail and other trains for Calcutta—otherwise one had to proceed by steamer to Lalgola in Murshidabad district from Rajshahi and thence board the train for the Metropolis. These one-horse conveyances took you to other bigger villages with Zemindar's houses or big markets and we often had outing and excursions to such places. The ' settlement ' operations (for recording after fresh enquiry and examination of land-records and titles) were on, sometime in 1915 and many of the higher officers (Deputy Collectors, Munsifs, Revenue Officers and Kanungoes, Asst. Settlement officers) were my acquaintances and college chums and I remember to have visited them in their ' camps ' in the interior, sometimes 50 miles from the town and enjoyed their lavish hospitability and got first-hand knowledge of the peasantry and land problems of the district. The ' Dighapatia ' Raj was another family

of Zemindars of great munificence and renown with whom I became intimate. The Raja (Pramadanath Roy) was a man who carried himself like a noble man and who treated us with utmost cordiality when we visited, but for whom I had a personal administration because he came every year, once to Rajshahi in great state, in a flotilla of boats and a steam-launch, entertained the European officials and the local gentry and the College boys. He was not of the servile brood of Zemindars who waited on the white District officers like henchmen, but he mixed in superior terms, with these men, ranking only the Lt.-Governor of the Province as standing higher, and entitled to receive from his special courtesies. With his younger brother I struck up relations of near friendship—and in a short while, I joined Kumar Saratkumar Roy (an M.A. in Physics and senior to me at the Presidency College) who conceived (along with the renowned historical scholar and Bengali litterateur Akshoykumar Maitra, the renowned writer on the brochure on Siraj-ud-dowla in Bengali, who first blew up by quoting irrefutable evidence from contemporary sources the myth of the Black Hole Tragedy, and Ramaprasad Chanda then only a school-teacher at the Collegiate School attached to the Government College but one who by sheer personal talent and indefatigable industry in research rose high in the Department of Archaeology and published many valuable researches in ancient history) the idea of collecting the 'stones' and old manuscript of *Varendra Bhumi* and founding a Research Society to be called the *Varendra Research Society* and later on of starting on a permanent financial basis (with subvention from the Bengal Government). The Varendra Society's Museum, housing it in a beautiful building with a guest house and big well-laid compound and gardens, with a fine collection of historical and archaeological and numismatical literature. This venture was also joined by my friend and colleague Professor Ghulam Yazdani who later on, as I have told earlier, became Director of Archaeology in H. E. H. the Nizam's Dominions, also by Professor Santosh Chatterji. We often made excursions to distant village areas (specially those which were under the Dighapatia Zemindary) from where news had been received of the existence of old stone images in all manner of conveyances—bullock-carts, hackney-carriages and elephants. I enjoyed these rough-and-tumble adventures very much: they suited my temper and we often came away, after a successful hunt, with a booty of stone images. Sometimes the local ignorant people tried to obstruct us: we managed to overcome their prejudices and meet their

objections (sometimes these images, besmeared with a tatoo of vermillion and sandal-paste and placed under banyan trees were worshipped by the village folk) and get hold of the images, placed them on our elephant's back and after some rest in one of the Zemindary kutcheries, returned to the town. Thus began the foundation of the Varendra Research Society and Museum. There was a hunt for old 'coins' and 'manuscript' also. My friend Professor Yazdani was a student of St. Stephen's College, Delhi where he read with C. F. Andrews, who gave up his holy orders subsequently, joined Tagore in Santi-Niketan and became a link between Gandhiji and Tagore, as also between the Congress and the official 'bloc' here and in Great Britain. Yazdani's was from a very ancient Muslim family of Delhi and he had a fine 'nose' for research. He wrote in collaboration with me (I did the finishing and the embellishment after he had collected the historical materials from old sources and put them in written form) a thesis on *Jahanara,* which earned the Griffith Memorial Prize of the Calcutta University. He had in his home-chest a fine collection of illustrated manuscript, fine specimens of Muslim Calligraphy—one such manuscript of the *Ramayanas* he sold for a very high price to one of the Feudatory Chiefs. Yazdan, was a typical Muslim from the real old Muslim aristocracy and preferred to keep company with men like us rather than be intimate with the crude specimens of half-baked convert Muslims he met at Rajshahi and near places. In fact, his *bon homie,* his cultured manner, his independence and integrity of character, his overpowering sweetness of disposition and large-hearted charity and charitableness (he never could make both ends meet with the two hundred or two hundred and fifty rupees he received as salary per month and lived a grass-widower's life near us, for it would be very expensive for him to get his wife and child from Delhi to live with him, they were used to much higher standards than the surrounding local Muslim houses) made him very popular with all the student-body and also with the townspeople. We used to be inseparable friends and companions and we dined together at my place and at his bachelor's establishment and my young boy Benoychandra used to be a great favourite with him and often ate, as a youngster of two or three years, out of his hands. It was through him that I got acquainted with C. F. Andrews, who later on, became one of my best friends and almost like an elder brother. It was like this. When Rabindranath had been awarded the Nobel Prize in Literature in 1911, there were jubilations all over Bengal and Rajshahi also celebrated the event.

We of the College and prominent townsmen led by Akshoykumar Maitra joined in a meeting at the College Common Room Hall and read papers on Rabindranath and offered him our felicitations. I was one of the speakers and as I had been a fervent reader and lover of Tagore since 1902, my speech was appreciated by many. Shortly after, I wrote a paper in English—a short thesis—on Tagore and his writings—and Yazdani, charmed with it, sent it on to C. F. Andrews at Delhi. Andrews sent it on to Sj. Ramananda Chatterji for publication in the *Modern Review*. It was not published then, as the paper had more than its necessary reserve of articles and as I was told by Sj. Chatterji when I saw him in Calcutta that the paper would be published but he could not specify the time, I took the paper away. It was published in the Rajshahi College Magazine and later on ' incorporated ' by my permission into a small volume on the History of Bengali Literature written by my pupil Kumudnath Das, which is now an approved University text-book for the B.A. degree of Calcutta. But the acquaintance thus began continued and brother Andrews often wrote to me and I wrote back—a series of a very chit-chatty letters, some of which I wrote during a summer recess when I was at my village home in Vikrampur and in which I had given Andrews some idea of my life during the vacation in my leafy home of cottages with mango-blossoms and the call of cuckoos all round and incidentally told him of the daring ' viking ' exploits of our ancestors in that riverine area of constant floods and fights against nature and the pirates and the Dutch, French and Portuguese raiders of the 17th and 18th century—and Andrews who was very friendly with the then Viceroy, Lord Hardinge, had shown some of those letters to him and Andrews wrote to me to say the Viceroy had remarked ' your friend must be a poet.' Well, I never was a poet and my occasional poetical ventures were never much of a metrical success—but probably I had the poetical, romantic temper which made me fond of poetry and art and romance and idealism and adventure. Another friend and colleague whom I helped in finishing his archaeological and historical essays was Professor Radhagovinda Basak at Rajshahi, who some years ago retired from the Presidency College : he also was one of the Varendra Research group at Rajshahi. Rajshahi was, in fact, my training ground as a nationalist worker—my jumping-off ground, I may say—for I learnt the art of managing and controlling large masses there by my experience of controlling and getting the ear and loyal following of one thousand cultivated College young men of all communities

and varieties of temper at Rajshahi : it was also the training-ground of researches like Ramaprasad Chanda, Yazdani, Radhagovinda Basak—the grand old stager Akshoykumar Maitra leading and guiding and Kumar Saratkumar Roy giving encouragement and helping with funds in the matter of printing and publication.

The other public events in which I took some share at Rajshahi deserve special mention. One was the session of the Bengal Literary Conference held at Rajshahi with Maharaja Jagadindranath Roy of Natore as Chairman of the Reception Committee and Sj. Pramatha Choudhury—" Birbal " of *Sabuj-Patra* fame as President. The session was a splendid success—some really excellent papers were read, of which far and away the most learned was by our friend and colleague Sivaprasad Bhattacharyya (I believe the essay as on " Alankara "), a descendant of a family of learned Sanskritists of Bhatpara and another was, I believe, by Ramaprasad Chanda. The Maharaja of Natore gave a most cultured address in flowing and resonant Bengali in which he was a master and Pramatha Choudhury's address was just what we expected from him—a " chiaroscwo " of lights and shadows, elegant, just a bit flavoured with cynicism and lit up in places with coruscations that would do honour to Anatole France or G. B. Shaw : Another was the formal opening of the Varendra Research Society's Museum by Lord Carmichael—the noble Lord produced an excellent impression by his genial and refined personality, our grand old man, Akshoykumar Maitra figured prominently here as he had figured in the Literary Conference—for Literature, History and Archaeology were the life-breath of Sj. Maitra and the elite and nobility of the District and the town were present at both these functions.

Among College events, the staging of D. L. Roy's *Mebar Patan* —" The fall of Mewar " by our pupils somewhere in 1910 was a great event—marking a stage in the evolution of the College boys' national consciousness and the development of their historionic abilities : In fact my seven and a half years' life at Rajshahi was so full, so rich, so packed with events that I could fill a volume with my recollections. I had become so much identified with the joys and sorrows of the town that the Varendra Samaj of Rajshahi adopted me as one of them (though I was *Rahri* Brahmin from East Bengal) —so much so that at the *rice-initiation* ceremony of one of my boys, when cover was laid for 250 people, the cooking was done by an aristocratic lady of the place—the wife of a Zemindar friend and neighbour :

Life at Rajshahi (extending over 7½ years) was indeed very delightful—full of excursions, social intercourse, adventure 'fights' and varied study. Besides college debates and literary Societies and socials organised by students—we of the College had our private symposiums, where all manner of things, philosophy, politics, the progress of the World War No.1, Literature, Science, History, Archaeology, social problems—were discussed, arguments pros and cons were bandied about with much of light but not much of heat—and it is certain that we were moulded and shaped unconsciously by all these intellectual gymnastics. We had our 'special' boat excursions, our specially organised picnics and outings, our reciprocal social engagements. Then the College Magazine gave us scope—I believe my first article 'Culture and Anarchy—a new application'—published in this Magazine as far back as 1910 has lost none of its charm even today and would bear reprinting. These papers were often read in the open meetings, discussed and criticised and then printed. Professor Krishnachandra Bhattacharyya had read a paper on the psychological aspects of revolutionary terrorism in the College Hall —a very learned paper which did not condemn the terroristic or revolutionary exhibitions of young Bengal forthright for it was meant not to condemn or praise but to give a 'philosophic' analysis and synthesis of the Revolutionary frame of mind : this was reported by the Intelligence Branch and the paper went up to the higher authorities for examination. I believe the paper was written in such a form, so well-guarded and academic in phrasing and expression that they could not find any thing 'objectionable.' But so far as I recollect at this distance of time, the learned philosopher had meant a defence of physical force Revolution in his thesis !

Our relations with Principal Banerji got smoother after the fight with white officialdom in which we had won and he was really a nice man, full of courtesy and lavish in hospitality, and with real ability of organisation. I do not know of any other Bengali Principal in Government employ who had developed a College from very small beginnings into a University-like consummation, with vitality coursing through its veins. He dominated the life of the District for years, being non-official Chairman of the District Board and the City Municipality and he made a lot of money by his books and by successful speculation in shares in tea and other things. He purchased a small Zemindary also and built no less than a dozen pucca houses in the town—but his successors have not been lucky to preserve their ancestor's accummulations. Professor Raj Mohan Sen was another

gentleman, 'gentle' in all the connotations of the word, friendly with all, a man of the utmost honesty of manner and purpose—who had only one passion—the bringing up of his boy Bhupati (B. M. Sen) —in which he eminently succeeded, for Bhupati not only distinguished himself here as a mathematical scholar but kept it up at Cambridge where he became Wrangler and Smith Prize man, came back as Professor of Mathematics in the Presidency College from England and rose to be Principal, in which capacity, his urbanity and gentleness charmed all who came into his sphere. Professor Sen had been a friend of my father when my father was an assistant about six decades ago in the office of G. Bellett, another fine mathematical scholar, Divisional Inspector of Schools; and he has continued to treat me and my family with very great cordiality. He was my mentor and adviser often in my troubles with Principal Banerji at Rajshahi—for I was touchy and extra-sensitive and fiercely independent and often had differences with him on question of discipline or on circulars issued by him or about management of socials and games. And games remind me of my experience of Berhampore College, of Principal E. M. Wheeler of the munificent Maharaja Manindrachandra Nandy, the life and soul of the College, a nobleman who practically gave away his all in charities, in the encouragement of swadeshi manufactures and industries and banking and what not —I am reminded of the splendid hospitality we enjoyed at Berhampore when more than once Professor Yazdani and myself led our College football team to play a friendly game with the Berhampore College team. Principal Wheeler was connected by birth with Michael Madhusudan Dutt and he was a most brilliant scholar and Professor—in fact Anglo-Indian-dom in Bengal has hardly produced his equal through the last two centuries—and as Principal he raised Berhampore College to a height of achievement never to be surpassed and in later life, when he had not much of health and vigour left, he worked assiduously for the spread of the co-operative movement throughout the District and everybody from the District officer downwards looked up to him for advice and direction in these nation-making activities. I got on very well with him and at my request, he himself came over once to Rajshahi with his College team to play a friendly game and he produced such an impression all round by his abounding vitality and good humour that I remember it even today. In December 1916, the Department suddenly ordered my transfer to the Presidency College. For me and many of my colleagues and most of my pupils and for many of the townsmen, it

ABOLITION OF THE PERMANENT SETTLEMENT

BIMALCHANDRA SINHA, M.A., M.L.A.

IT has been announced in the Press that the Bill for the abolition of the Permanent Settlement in Bengal is now ready and will be introduced in the Bengal Legislative Assembly in the present Budget session. The Congress Working Committee is also reported to have issued a directive to all Congress Governments to abolish the Zemindari system in their respective provinces within two years. Thus the abolition of the Zemindari system in Bengal will not be an isolated act; it will be followed by similar acts in other provinces, thus closing a long chapter in our socio-economic history. Needless to say, this abolition of the Zemindari system will be a formidable undertaking. The Bengal Land Revenue Commission clearly said that "We recognise that this proposal involves a fundamental change in the rural economy of Bengal, affecting vitally the whole social and economic structure of the Province, this can only be carried out gradually over a term of years, and that it would be a most formidable undertaking, which will tax to the full all the resources of Government" (Report, Vol. I, p. 42). Yet this Commission came to the conclusion that "the Zemindari system has developed so many defects that it has ceased to serve any national interest. No half-measures will satisfactorily remedy its defects" (Intro., p. 42). In fact, we have been accustomed to think that the Zamindari system is a great evil and the sooner it goes the better. Though there are ample reasons for thinking so, yet it is well to search again the facts and be clear about our real objectives.

The Bengal Land Revenue Commission's Findings

Before proceeding to pronounce our own views in this matter, it is necessary to examine the position as it stands today. The Bill has not yet been published and its contents are not known to the people. But it is quite understandable that the Bill will be more or less based on the suggestions of the Bengal Land Revenue Commission. It is, therefore, necessary to examine, before proceeding further, the views of the Bengal Land Revenue Commission.

The Commission, in examining the success or otherwise of the Permanent Settlement historically, granted two things. First, it admitted the original purposes of the Permanent Settlement. According to the Commission, "the primary object of the East India Company in reorganising the revenue administration was to safeguard the punctual receipt of the land revenue. For this purpose the expansion of cultivation was indispensable, and in the opinion of the Government, this object could only be achieved by giving to all people interested in the land, down to the actual cultivator, a sense of security based on a well-founded belief that it would be they, and not their superiors, whether the State or the landlord, who would reap the benefit of their industry and enterprise "[1] (Report, Vol. I). These immediate objects were, however, achieved. The Land Revenue Commission goes on to say, "We have to admit, however, that the Permanent Settlement did secure its immediate objects. Cultivation did extend and the revenue did come in with unfailing regularity. It is true that, judging by the experience of the United Provinces, where temporary settlements for long periods have been the rule, the advantages which Lord Cornwallis expected from the Permanent Settlement were also achieved . . . Nevertheless, it must be admitted that, if in Bengal the revenue fixed at the time of the Permanent Settlement was as large a share of the actual assets as is generally believed, no temporary settlement could have been quite as effective as the Permanent Settlement, with its stringent sale provisions, in securing realisation of the revenue for the first twenty years" (Report, Vol. I).

Secondly, the Commission not only granted that the primary objects of the Permanent Settlement were achieved, but the Commission also had to admit that the tenants in Bengal were better off than the tenants in many other provinces. The Commission writes, "From what we have seen in Madras, the Punjab and the United Provinces, we have no hesitation in saying that the culti-

[1] I personally disagree with this last point. In my memorandum to the Commission (Vol. IV), I tried to show that, though the welfare of the tenants was in a remote corner of the mind of the authors of the Permanent Settlement, they had no intention; in fact they had no idea, of positive action safeguarding the interests of the tenants. (Vol. vV, pp.), I tried to show that though the welfare of the tenants was in a remote corner of the mind of the authors of the Permanent Settlement, theyhad no intention, in fact they had no idea. of positive action safeguarding the interests of the tenants. The tenants were, therefore, left to their fate ; the landlords were expected to behave towards the tenants in exactly the same way as the Government had behaved towards them. The rights conferred were conferred with open eyes on the landlords, who were expected to behave liberally towards the tenants. But it was an expectation and nothing more. This was nothing unnatural in that remote past, with its ideas of feudal landlordism and unrestricted private ownership. For detailed discussion, see my memorandum.

vators of Bengal are, as a whole, better off than those in Madras and the United Provinces . . . Expressed as a proportion of the value per acre of the gross produce, the average of the land charges paid in the Punjab is higher than the average rate of rent in Bengal. If we consider the rent paid by the tenants under the peasant proprietors, we can only conclude that they are much worse off than the under-raiyats in Bengal . . . The Madras system of assessment, if applied to Bengal, would result in enhancements of rent in the great majority of cases . . . The level of rent in the United Provinces is nearly twice as high as the level in Bengal, and having regard to the value of the produce, it is about three times as much " (Report, Vol. I, pp. 99-100).

The Charge-Sheet

Yet, in spite of these " benefits," the Bengal Land Revenue Commission has recommended the abolition of the Permanent Settlement because " it has developed so many defects that it has ceased to serve any national interests." What are these defects ? The Commission produced a nine-point charge-sheet against the present system. This is as follows (*vide* Report, Vol. I, p. 35 *et seq.*) : (1) Financial loss, (2) Absence of contact with the cultivators, (3) Absence of agricultural improvement, (4) Evils of absenteeism, of management of estates by unsympathetic agents, of unhappy relations between landlord and tenant, and of the multiplication of tenure-holders or middlemen between the Zaminder and the cultivator, (5) Evils of sub-infeudation, (6) Administrative defects, (7) Absence of remission of rent, (8) Increasing loss of occupancy rights, (9) Accumulation of arear rents. The Commission recommended that, on these grounds, not only should the Permanent Settlement be abolished but the whole Zamindari system should go and the actual tillers brought into direct relationship with the State.

About the machinery for bringing this scheme into operation the Commission recommended the State purchase of Zamindaries. The main points of the scheme are as follows : (1) It is desirable to remove not only the Zamindars, but all grades of tenure-holders, (2) Payment of compensation is at present obligatory. (3) Compensation should, therefore, be paid at a flat rate for all types and categories of interest. (4) For the purpose of framing an estimate of the financial result of a scheme of State acquisition, the Commission

pted 10, 12 and 15 times the net profit. (5) The Commission preferred payment in cash to payment in bonds, though the Commission recommended that, in the case of Waqf, Debottar and other property, the income of which is devoted to religions, charitable, or educational endowments, or to the maintenance of heirs, there should be payment in bonds and no decrease in income. That is why the Commission further recommended that these properties should be purchased at 25 times their income if interest is taken at 4 p.c. (6) There should be a revision of record-of-rights. (7) About arrear rents, the suggestion of the Commission was that it would be equitable to pay 50 p.c. of all arrears which were not time-barred and which had been verified by the staff that would assess compensation in each district. (8) The Commission also recommended the purchase of fee-simple estates, temporarily-settled estates managed by Government, the rights of tenure-holders in Khas Mahals, as also of fishery and mineral rights.

More important, however, were the recommendations of the Commission about the purchase of certain raiyati interests. It is well-known that in many cases, even occupancy raiyats are not actual tillers of the soil in the real sense of the term and have become mere non-cultivating owners, the land being tilled by bargadars or agricultural labourers. If our object is to bring actual cultivators in direct relationship with the State, then logically these non-cultivating owners have to quit. But the Commission refused to carry acquisition to that limit. The Commission said, " We agree that the interest of raiyats or under-raiyats should be acquired in respect of the area which they have sublet . . . But we have considered the arguments on both sides, and think that the best course would be to carry through in the first instance the acquisition of all superior rights down to the lowest grade of cash-paying under-raiyat. Although we are in favour of making all bargadars the direct tenants of Government, we are unable to recommend that this policy should be adopted until the interests above the lowest grade of cash-paying tenants have been acquired. Before acquiring the interests of landlords who have given land in barga, legislation would have to be passed, giving to the bargadars the rights which we have recommended in para 146, and in that case compensation should be based on the difference between the landlord's rent, and the fair cash-rent which would be fixed for the bargadars."

Cost of State Acquisition

The Commission arrived at the following figures, on the basis of compensation being paid at the rate of 10, 12 or 15 times the net profit :—

	Rs. (Crores)
Assets	13.00
Less Reserve	2.41
Less Cess	0.46
	10.13
Cost of landlord's management at 18 p.c. of the assets	2.34
Sum to be capitalised	7.79

(1) At 10 times the net profit the loan would amount to 77.9 crores, plus 13 crores for arrear rents, 5.8 crores for revisional operations, and 1.3 crores for the construction of tahsil offices and quarters —in all 98 crores. The interest at 4 p.c. would be 3.92 crores.

	Rs. (Crores)
Assets	13.00
Less Reserve	2.41
Less Landlord's share of Cess	0.46
	10.13
Govt. Management at 14 p.c.	1.82
	8.31
Remissions and Irrecoverables at 10 p.c. ..	1.30
	7.01
Interest on loan	3.92
	3.09
Sinking Fund, 60 years at 2 p.c.	0.86
	2.23

The net savings on this basis would be Rs. 2.23 crores.

(2) If compensation is paid at 12 times the net profit, the net savings, on a similar basis, would be Rs. 1.47 crores.

(3) At 15 times, the net savings would be Rs. 33 lakhs.

Any reductions in rent would correspondingly reduce net savings. Moreover, there would be some decrease in stamp revenue.

The Future

The most important question, however, is : What about the future ? We are abolishing a system, but what are we going to

introduce in its place? According to the Commission, "the Permanent Settlement and the Zamindari system should be replaced by a Raiyatwari system" (Vol. I, p. 4, para 94). The Commission showed its leanings towards prevention of sub-letting and transfer, though it made no very definite recommendation to that effect (pp. 70-71, *Ibid*). The Commission, however, was of opinion that subdivision cannot be prevented because of laws of inheritance. The Commission felt that, for the improvement of the economic condition of the masses, there should be not only the abolition of the Zamindari system, but there should also be certain other economic measures. For instance, the Commission recommended that (1) experiments should be made in selected areas to consolidate holdings; (2) in view of the difficulty of extending to any appreciable extent the area available for cultivation, it is of primary importance to increase the total agricultural output, specially the yield of the main crop —rice; (3) the twice-cropped area could be considerably increased if the cultivators were encouraged to irrigate their lands from rivers, bils, tanks or wells. Small irrigation schemes are strongly recommended; (4) there must be improvement in live-stock, specially in the cattle-stock, poultry, etc.; (5) the irrigation problems of Bengal should be examined by an expert committee; (6) union farms should be established under the supervision of the Agricultural Department as models; (7) in order to provide continuous employment in rural areas, and to relieve the pressure of population on the land, the development of factories in rural areas and cottage industries should be encouraged.

The Land Revenue Commission Plan Inadequate and Defective

The above is the main outline of the plan envisaged by the Bengal Land Revenue Commission. The Bill will obviously be based on this plan and follow, more or less, the same line, though, it has been reported that, on some points, *e.g.*, gradation of compensation rates, it has differed from the Commission's plan. But it is necessary to consider whether the plan is adequate and without defect.

Let us at once say that, while everybody will agree with the Commission that the Zamindari system has ceased to serve any national interest and should therefore, at once go, it is by no means easy to agree with the picture that the Commission has tried to draw for the future. The Commission has made more of gallery play than of going deep into the problem. A suggestion merely for the abolition of the Zamindari system reveals beyond doubt how the Commission entirely

failed to grasp the revolutionary situation. It entirely failed to realise the nature and magnitude of the real issues. Let us try to analyse these issues, their nature and magnitude, and find out the angle of vision from which the problems should be tackled.

The Real Issues

What are the real issues?

In its Election Manifesto (1946), the Indian National Congress declared that " A hundred and fifty years and more of feiregn rule have arrested the growth of the country and produced numerous vital problems that demand immediate solution. Intensive exploitation of the country and the people during this period has reduced the masses to the depths of misery and starvation. The country has not only been politically kept under subjection and humiliated, but has also suffered economic, social, cultural and spiritual degradation. During the years of war this process of exploitation by irresponsible authority in utter disregard of Indian interests and views, and incompetence in administration, reached a new height, leading to terrible famine and widespread misery. There is no way to solving any of these urgent problems except through freedom and independence. The content of political freedom must be both economic and social." Though the above statement is expressed in political language, yet it utters the barest truth without any exaggeration. The outstanding fact in our economic life is the unimaginably horrible and pitiable condition of the masses, who are mainly dependent on agriculture. The said Manifesto, therefore, rightly added, " The most vital and urgent of India's problems is now to remove the curse of poverty and raise the standard of the masses. It is by their well-being and advancement that the Congress has judged every proposal and every change and it has declared that anything that comes in the way of the good of the masses of our country, must be removed."

The crux of the problem really lies here. Let us re-state the issues. The masses are living in unspeakable poverty. It does not matter whether the raiyats in Bengal are a little better off than the tenants in other provinces. What does really matter is that the so-called " better " condition of the tenants in Bengal is, by any human standard, intolerable and must be immediately improved. Our problem, therefore, is not to find out whether the Permanent Settlement achieved its immediate objects, but our problem is to find out a new scheme of planned agricultural development wherein agriculture would be a healthy, growing and paying proposition

and the agriculturists will be able to live according to decent human standards. Anything that favours such a plan deserves encouragement, and anything that stands in its way must be removed.

The Broad Facts of our Agricultural Decay

The pattern of economic progress all the world over is a change over from agriculture to industry and from industry to commerce. The following figures, showing the percentage distribution of working population in Primary, Secondary and Tertiary occupations, reveal this historical process.

Percentage Distribution of Working Population [1]

	Primary	Secondary	Tertiary
U.S.A.			
1870	53.8	22.6	23.6
1890	42.6	27.3	30.1
1910	31.9	31.0	37.1
1920	26.7	33.2	40.1
1925-34	24.0	30.2	45.8
1937	25.4	28.8	45.8
Britain			
1871	14.1	44.4	41.5
1891	10.2	43.8	46.0
1901	8.4	46.3	45.3
1907	8.0	46.0	46.0
1924	7.1	47.6	45.3
1925-34	6.4	43.9	49.7
1935	4.9	42.0	53.1

But, unfortunately, instead of progressing from agriculture to industry and industry to commerce, India is proceeding in a reverse and retrograde direction. It is not possible to discuss in the brief compass of this article the detailed history of that dismal episode. But, only to mention the salient facts, the British power first destroyed here the native industry and thus threw the entire population on agriculture; and then began to drain the land dry by temporary settlements. When exploitation reached its peak and terrible famines began to occur, the British created a landed class which would pay the revenue—then fixed at a very high rate—with unfailing regularity and which was "expected," in addition, to benefit the tenants.

Naturally, this system could not go beyond its immediate objects, and it is no wonder that it exhausted its force in no time. The peculiar historical circumstances led the landlords to be mere rent-collectors and they never became suppliers of capital or improvers of land. The Government satisfied itself with mere negative regula-

[1] *Vide* Colin Clark, *The Economics of 1960*, p 27

tions; nobody was positively responsible for the improvement of agriculture. The whole attitude of our tenancy legislation is curiously negative. Even under the Bengal Tenancy Act, the landlord can enhance rent *if* he effects such and such improvements—but it is nowhere laid down that he *must* effect such and such improvements and enjoy increased rent. Similarly, the tenancy laws provide that the landlord would be punished if he commits certain offences; there is no provision anywhere that non-initiative in planning agricultural development should, in itself, be an offence. The effects of the absence of such positive regulations are not far to seek. The responsibility for improving agriculture is not on the Government, nor on the landlord, nor on anybody else, and if anybody has any headache for somehow scratching a living from the soil, it is the poor tiller of the soil who must, with his meagre resources, eke out an existence in any way, however miserable. The result is the inevitable decay of agriculture.

Progressive Pauperisation of the Peasantry

We do not often realise how fast we are going down. The following facts will give certain indications of the rapidity in the pace of deterioration :—

(1) *Progressive Ruralisation.*—It is an astounding fact that, as years are passing, we are becoming more and more dependent on agriculture. The following table speaks for itself :—

	Population supported in 1921	Bengal Population supported in 1911	Population supported in 1901	Percentage variation 1911-21	Percentage variation 1901-11
1. Exploitation of animals and vegetation	37,429,852	35,962,070	31,483,240	4%	14%
2. Industry	3,621,831	3,440,106	3,238,405	5%	6%

(*Vide* Census Report, Bengal, 1921, Vol. I, p. 423)

It will be seen that, during the period 1901-1921, the percentage increase in agriculture outpaced the percentage increase in industry. This trend continued even in the next decade :—

Percentage of Population in Different Occupations in Bengal

	1921	1931
1. Exploitation of animals and vegetation	71.92%	68.34%
2. Industry	10.00%	8.80%

Occupation figures are not given in the Census of 1941, but the same trend is likely to continue.

(2) *Loss of Occupancy Rights.*—The Land Revenue Commission observed, quite rightly, that " the rapid increase in the number of bargadars is one of the most disquieting features of the present times ; and it is an indication of the extent to which the hereditary raiyats are losing their status and being depressed to a lower standard of living " (Report, Vol. I, pp. 38-39). As we shall have occasion to show, this tendency has been greatly accelarated in recent times. The War and the Famine have combined to render many substantial tenants landless, destitute and pauper.

(3) *Yield of Rice.*—The Land Revenue Commission felt that, in view of the difficulty of extending to any appreciable extent the area available for cultivation, it is of primary importance to increase the total agricultural output, especially the yield of the main crop —rice. But what has actually happened ? The yield of rice has not increased ; on the contrary, it is fast decreasing.

The Agricultural Statistics of India, 1938-39 (the latest available) makes the following comment :—

" As a result of the experiments conducted or investigations made during the present quinquennium, several revisions have been made in the figures of standard outturns previously adopted. . . . In the case of Bengal, the outturn has also been reduced in respect of all the three varieties, *viz.*, the autumn, winter and summer rice (from 1,023, 1,111 and 1,238 lbs to 914, 1,030 and 1,181 lbs.)." This means that, while during the quinquennium 1928-29-1932-33, the standard yield of the autumn (aus), winter (aman) and summer (boro) rice per acre stood at 1,023 lbs. (or roughly 12 mds. 31 seers), 1,111 lbs. (or roughly 13 mds. 35 seers) and 1,238 lbs. (or roughly 15 mds. 19 seers) respectively, the corresponding figures for the next quinquennium 1933-34 to 1938-39 came down at 914 lbs. (or 11 mds. 17 seers roughly), 1,030 lbs. (or 12 mds. 35 seers roughly) and 1,181 lbs. (or 14 mds. 15 seers roughly). The decrease is very marked.

According to the figures given in the second volume, pp. 89-91 of the *Land Revenue Commission Report,* the normal yields of aman, aus and boro paddy per acre are 20 mds. (13½ mds. rice), 19 mds. (12½ mds. of rice) and 23 mds. (15 mds. rice) respectively. This was about 1936-37. (The Commission Report was written in 1939-40, and the figures must be two or three years older.) Contrast with this the figures given in the *Agricultural Statistics by Plot to Plot Enumeration in Bengal,* 1944-45, published by the Government of Bengal. There

we find that the actual yield of aman, aus and boro paddy per acre was as follows in 1944-45 :—

Aman 15 mds. 15 seers (10 mds. 9 seers 10 ch. rice), aus 14 mds. 7 seers 2 ch. (9 mds. 12 seers 9 ch. of rice) and boro 11 mds. 9 seers 3 ch. (9 mds. 32 seers 15 ch. rice). All the figures put in a tabular form would be as follows :—

Yield per Acre in Bengal (Paddy)

	Aman	Aus	Boro
1928-29—1932-33	13 mds. 35 seers.	12 mds. 31 seers.	15 mds. 19 seers.
1933-43—1938-39	12 ,, 35 ,,	11 ,, 17 ,,	14 ,, 15 ,,
1936-37	20 ,,	19 ,,	23 ,,
1944-45	15 ,, 15 ,,	14 ,, 7 ,, 2 ch.	11 ,, 9 ,, 3 ch.

The yield has come down at a horrifyingly rapid rate and comment is unnecessary. It is possible to go on citing more indications of this progressive pauperisation of the peasantry and of the dark and dismal picture that is fast developing, had space permitted such a full discussion. But these are sufficient indications of the trends that are at work. Let us now examine the effects of the War and the Famine on our agricultural economy.

(4) *Effects of War and Famine.*—Briefly speaking, the War and the Famine accelrated all these disastrous trends. We refer to the *Survey of the After-effects of the Bengal Famine of 1943* conducted by Prof. P. C. Mahalanobis, F.R.S., and others. It is very remarkable that the authors of the Survey begin with the following preface, " There is clear evidence to show that economic deterioration on the whole had set in even in the pre-Famine period ; a comparatively small number of families were improving their economic position, while a far larger number were suffering from economic deterioration or destitution. During the Famine period (January, 1943 to May, 1944) the whole process was greatly accelerated, but the general nature of changes remained much the same. A small number of families improved their position, while a much larger number were impoverished or rendered destitute. *The famine of 1943 was thus not an accident like an earthquake but the culmination of economic changes which were going on even in normal times* " (Italics mine). Let us examine these trends separately.

(*a*) *Loss of Land.*—The Survey goes on to say that " the actual position in Bengal, even before the Famine was precarious. About one-third of all rural families did not own any paddy land, while two-fifths had less than 2 acres, so that about three-fourths of all

families had either no paddy land or owned less than 2 acres. The over-all average for the province as a whole was about 1.8 acres of paddy land for rural family, which was below the subsistence level or on the border line. It is also worth mentioning that, averaged over a number of years before the War, there was a small but net import of about one per cent of total production of rice and other cereals into the province."

These trends were accelarated during the Famine. "During the period April, 1943 to April, 1944, 9.2 lakhs of families sold their paddy land in full or in part, out of whom 2.6 lakhs had sold their land in full and had lost their only or chief means of livelihood. . . . The most important point to note is that, during the Famine, these 2.6 lakhs of families (out of 65 lakhs owning paddy land) had totally lost their holdings and were reduced to the rank of landless labour.

(*b*) *Lowering of Economic Status.*—According to the *Survey*, "It is possible to get some idea of the economic deterioration by the number of families transferred from occupations at a higher economic level to occupations at a lower level. Assessed by such methods, it was found that about 7 lakhs of families in rural Bengal had suffered a lowering of economic status with consequent decrease of earning power during the Famine. . . . The sample estimate (of destitutes) was 10.8 lakhs showing that 4.8 lakhs of persons had been rendered destitutes under war and famine conditions in Bengal." As a result of the famine, there has been a reduction in the categories "agriculture" and "agriculture and labour" while there has been an increase in the category, "agricultural labour" :—

Percentage Change in Occupation between January, 1943 and May, 1944

Agriculture	..	5.53%
Agriculture and Labour	..	6.69%
Agricultural Labour	..	3.83%

It is true that the Famine is not entirely ascribable to the land system. But it is equally important to find out the reply to the following questions : Why are the tenants always on the border line, if not on its wrong side ? Why have they no resisting power ? Why is it that they have no reserve to fall back upon in times of distress and emergency ?

The Real Charge against the Zamindari System

The problem facing us should not, therefore, be discussed from any other viewpoint besides the intensely pressing, practical and human

viewpoint that the vast masses cannot remain any longer in this miserable condition, and we must begin a new era of positive planning of agriculture, which is yet to continue to be the mainstay of the people for some time to come. The merits and demerits of any proposal should be judged against this background and nothing else. Examined in this background, many of the charges levelled by the Commission against the Zamindari system will be found to be beside the mark or not to contain the correct emphasis. Let us re-examine those charges in this background :—

1. *Financial Loss.*—One of the patent arguments against the Permanent Settlement is that it involves financial loss to the State. As I tried to point out in my Memorandum to the Commission, this is a totally wrong argument. Had it been merely a question of financial loss, then that could be easily remedied by having a temporary settlement, or even an agricultural income tax. But the question is one of changing the whole complex and not merely of adding a few lakhs to the State revenue. In fact, it is doubtful whether this would at all lead to any financial gain. The Commission calculated that, if compensation is paid at the rate of 15 times the net profit, the net savings would be only Rs. 33 lakhs, provided the Government do not yield to any pressure for the reduction of rents—a doubtful proposition in itself. Still assuming that the net savings would be Rs. 33 lakhs, or even 1 or 2 crores, that is not a big portion of the present Bengal Budget of Rs. 50 crores. The Commission was entirely right in its observation that " although financial results have to be carefully considered, we do not support a scheme of State acquisition solely on the ground that it may lead to financial gain. If it resulted in a financial gain that would be an additional advantage, but our recommendation that the State should be brought into direct relation with the actual cultivation is the outcome of other, and in our view, more vital, consideration.

2. *Absence of Contact with the Cultivators.*—The Commission was of opinion that the interposition of a buffer in the shape of Zamindars between the Government and the cultivators of the soil has, until recent years, deprived the Government of the close contact with and intimate knowledge of rural conditions, which the raiyatwari system affords. This is indeed a valid argument against the Zamindari system, though it was possible for the Government, by vitalising its Survey, Agriculture, Rural Reconstruction and such other Departments, to have maintained active touch with the cultivators.

3. *Absence of Agricultural Improvement.*—As we have tried

to emphasise, this is the most vital argument against the Zamindari system. The system must go, not only because it has entirely failed to develop agriculture in the past to the required level, but also because it stands solidly in the way of real agricultural development and expansion in a well-planned manner. The Zamindari system cannot answer this charge and must plead guilty.

4. *Evils of Absenteeism, etc.*—These are concomitant factors of a Zamindari system and will go with the abolition of that system.

5. *Evils of Sub-infeudation.*—The Commission was of opinion that " the margin between the fixed land revenue and the economic rent of the land has permitted the creation of a number of intermediate interests between the Zamindar and the cultivator, which in some districts has reached fantastic proportions." The argument is apparently true, but on closer examination will be found to contain a catch. What is really meant by sub-infeudation ? It really includes two categories. First, it includes all the grades of *tenure*-holders. But, secondly, it also includes the *raiyati* and *under-raiyati* interests above the *actual tillers* of the soil, in many cases the bargadars. Sub-letting is a practice indulged in not by landlords alone ; the bigger tenants, who have now become non-cultivating owners, have certainly also indulged in the same practice and have gone out of the category of actual tillers. The lowest grades of sub-infeudation have gone beyond the grade of the Statutory raiyat, while, therefore, we talk of sub-infeudation, we should clearly realise that, if we have to bring the *actual cultivators* in direct relationship with the State, it would be necessary to liquidate not only the intermediate *tenure*-holders but also the holders of *raiyati* or *under-raiyati* interests above the actual tillers.

The Commission, as we shall have occasion later to discuss, entirely failed to carry its logic and, in fact, entirely failed in its argument. The trend of recent legislation, it should be carefully noted, is not towards the abolition of vested interests but towards the transfer of vested rights from one category to another. The rights of the landlords are being transferred to the tenants, and more naturally to the upper grade tenants. But this is not the logic of the abolition of private rights. If we want to abolish private interests on the ground that such interests hamper planned growth, then vested interests, at whatever level, will militate against the logic of abolition. As we shall presently see, the Commission has signally failed here ; it has suggested the replacement of the bigger overlords by smaller ones, at the cost of the *actual tillers*.

6-9. These evils also are consequential evils of a Zamindari system and will go with the abolition of that system.

The New Era, The New Emphasis and the New Plan

It will thus be seen that it is not quite correct to place, as the Commission has placed, equal emphasis on all the charges by the Commission against the Zamindari system. If we have, as our criterion, the question of solving the problem of poverty, then the problem for us is not to find out some way for adding a few lakhs to State revenue or to cure certain administrative defects but to forge a plan for agricultural development.

Judged from this standpoint, there are really two aspects of the matter. We must not only clear the debris, but we shall have to plan a good new edifice. Our plans for the removal of rubbish must go hand in hand with our plans for the construction of a new shelter, healthier, roomier and livlier, and with a comfortable living space. Unless we can forge our constructive plans along with our destructive plans, the result will be a chaos and a disaster without parallel.

A firm believer in nationalisation, I have still no hesitation in saying that, if the abolition of the Zamindari system means nothing but an exact repetition of the present Khasmahal system all over Bengal, it will be far worse than the present system, and in that case the Zamindari system might very well continue as the lesser evil. Similarly, I find no justification whatsoever for abolishing the Zamindari system, if it only means mere replacement of bigger overlords by smaller overlords. I tried to plead this viewpoint before the Commission in my written Memorandum, where I said that I do not support the abolition of the present system for merely securing additional revenue for the Government, for there are other devices for the purpose ; I also do not support its abolition for making room for certain tinkering measures on the problem of the tenantry, for that is not impossible within the present framework ; I do not advocate the abolition of the landlords for consolidating the right of other similar groups who are not actual cultivators of the soil ; I oppose the abolition of the Permanent Settlement, if the Government contemplates it as a merely political measure for patching up present difficulties without agreeing to accept the responsibilities of a progressive or a socialised State in the true sense of the term and to follow a well-systematised plan of agricultural development. But I do advocate the abolition of the Permanent Settlement, expecting at the same time that the Government are prepared to enter upon a new era in

the socio-economic life of Bengal, and are ready to develop the resources of the country in accordance with a national systematised plan, making an all-round drive against illiteracy, unscientific cultivation, maladjustment in agricultural production, irregular supply of capital, bad sanitation and health, and so on.

A tremendous change has taken place since the above was written. The world has entered a new phase of history, so also has India. The old economic relations are undergoing even greater changes than the political ones. Agricultural countries are being industrialised, debtor countries have become creditors, the leading financier countries have become bankrupt, yielding their places of honour to new rising countries, the whole world-pattern of export-import has undergone fundamental modification. India has not stood aside; changes in India have also been far-reaching and revolutionary. Even she has become a 'creditor' nation, though the credit was her blood-price of the War.

A new era is opening before India. With her attainment of political independence, she is bound to enter a new era of unprecedented development in the economic sphere also. The economic planners have already been thinking along these lines and every plan dreams of great expansion, if not of anything else.

It is obvious that, in this new era, the proportional importance of agriculture, industry and commerce must undergo fundamental change. Industry and commerce will assume greater importance than before. But in spite of all these changes, agriculture is bound to remain the most important occupation for the people for some time yet to come. Even the Bombay Plan, which is essentially an industrialist's plan, envisaged that, after the next fifteen years, agriculture would yet be contributing 40 p.c. of our national income.

This makes it all the more necessary to give a tremendous drive to agriculture and make it a healthy living occupation for the millions. We clear our decks for action by abolishing the Zamindari system, but what action must we take? That is the question of supreme importance. Obviously, our action must fit in with the demands of new India that is gradually coming into life.

(To be continued)

FOOD PLANNING FOR BENGAL—III

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(2) WHEAT

WHEAT comes second in importance as a staple diet in India. The annual average production of wheat is 7.8 million tons as compared with 25.4 million tons of rice,[1] But Bengal has hitherto been a minor consumer of wheat and the bulk of her population feed upon rice. Wheat is considered to be the most important of all the grains consumed by man and it is the third among the leading agricultural products of the world, rice coming next to wheat. Of the different cereals, wheat possibly makes the best flour and bread, and is most suitable for human nutrition. As a matter of fact, it forms the main food in Europe and America. It is obviously more nutritious than our rice and if we want to change the dietary of the people of Bengal with a view to making it well-balanced, there can be no doubt that an increasing proportion of wheat products must be consumed. There will, therefore, arise a much greater demand for this cereal within the Province.

According to our estimate, Bengal will require about 4.94 million tons of wheat flour, or approximately 7.4 million tons of the grain, to satisfy the minimum requirement of her 60 million people with the present organic composition. But her present normal yield is only 55,457 tons. So, the Province would have to produce nearly 7.34 million tons more in order to be self-sufficient in wheat. The present normal acreage under wheat in Bengal is 1,66,000 acres. In 1939-40, however, the acreage increased to 1,77,000 acres. The current normal yield of wheat is 9 mds. or 738 lbs. per acre. But this seems to be an under-estimate of the actual yield that is obtained in different parts of the Province. An average of 5 mds. per ' bigha,' or about 15 mds. per acre, is not uncommon. Anyway, judged by the much higher yields of wheat in other countries, it would not be very difficult, even in the initial stages, to raise the output per acre in Bengal by about half the present normal rate, that is, to 1,230 lbs. Dr. Burns is of opinion that the prospective yield per acre in India

[1] The average is of 1911-12 to 1942-44. Burns, ' Technological Possibilities of Agricultural Development in India,' p. 3.

can be 1,200 lbs. in the irrigated tract and 600 lbs. in the unirrigated area. If, as we propose, wheat is grown mainly in the western and northern Bengal, the climate and soil of which are generally more suitable than those of eastern Bengal, irrigation would, of course, be playing a large part in the growing of wheat. So, an average outturn of 1,230 lbs. per acre would not be too much. But we believe that it can be raised still further and brought to the level of the production in other leading countries.

At the rate of 1,230 lbs. per acre, however, about 13.5 million acres would be required to grow the Province's estimated requirement of wheat. As there has not been so far an exhaustive soil survey of the Province, it is not known if the Province contains such a large acreage of wheat-producing land. The Bengal Department of Agriculture is of opinion that the present normal acreage of 1,66,000 under wheat can safely be expanded by 25 per cent.[1] This would bring the prospective acreage under wheat to only 2,07,500. But this seems to be a gross under-estimate. We consider that it may not be impossible to find out half the total acreage, that is, 6.75 million acres, within the Province. That is, we can possibly produce half the total requirement of our wheat. The other half is to be either imported from the wheat-surplus provinces or met by growing substitute food-crops inside the Province. If the Province is to be made as much self-sufficient as possible in regard to her requirements of essential food-stuffs, attention should be paid to the growing of substitutes rather than to imports from beyond the Province.

(3) Substitutes of Wheat

The raising of wheat substitutes within the Province would mean that such quantities of other food-grains as would be equivalent to the nutritional contents of half the wheat requirement, *i.e.*, of 3.2 million tons, will have to be grown to meet the deficiency of wheat. Such grains may conveniently be maize, millets, barley, soya bean, potato and, in the absence of any other better alternative grain, even rice. Of the flour made of these different grains, soya bean flour is said to be the best, even better than wheat, in respect of food value. Flours made of the two Indian millets, bajra and jowar, contain more protein and fat than rice, though less than that of wheat, and as such they can be used as fair substitutes of wheat. Similarly, maize flour has, weight for weight, more protein and fat

[1] The opinion was expressed by the Deputy Director of Agriculture, Northern Circle, Rajshahi, in his note to the writer, dated the 11th April, 1945.

than rice. So we would recommend that the wheat deficiency should be met by the following grains in the proportions stated against each :—

Soya bean flour	..	40 per cent.
Maize ,,	..	10 ,,
Bajra ,,	..	10 ,,
Jowar ,,	..	20 ,,
Barley ,,	..	10 ,,
Potato ,,	..	10 ,,
Total	..	100 per cent.

(*i*) *Soya Flour.*—If soya flour is to meet 40 per cent. of wheat deficiency, then, assuming that soya flour is, weight for weight, equal in nutrition to wheat flour, the Province would require 40 per cent. of 1.83 million tons, *i.e.*; 7,32,000 tons of soya flour. Taking the ratio of soya flour to soya seed as 3 : 4, that is, 75 tons of flour would be obtained from 100 tons of seed, a total amount of 9,75,000 tons of soya seed would be required. If an allowance of 35 per cent. is to be made, as before, on account of seed, possible losses, increase of populatoin, etc., the total quantity of soya seed that should be grown for the purpose of staple diet only would be 13,17,600 tons. It would not be difficult to raise this amount in Bengal. Taking the yield of seed as 1,000 lbs. per acre, 2,951,424 or about 3 million acres would be needed to produce the estimated quantity of soya bean seed.

(*ii*) *Maize Flour.*—If maize flour is to satisfy 10 per cent. of the total wheat deficiency, a minimum of 1,83,000 tons of maize flour would be required. Taking the ratio of flour to grain as 3 : 4, 2,44,000 tons of maize grain would be necessary. Making, as in other cases, an allowance of 35 per cent., the actual amount of grain to be raised would be 3,29,400 tons. Now, the present all-India average yield of maize is 800 lbs. per acre, which is very low as compared with the average yields in other important countries of the world. Dr. Burns, however, considers that the present all-India average can be forced up to a level of about 1,000 lbs. per acre. On the basis of this enhanced yield, a total of 7,37,856 acres would be needed to grow maize grains necessary for purposes of food only. The present normal area under maize in Bengal is 1,04,800 acres, which, thus, needs to be enlarged by at least six times more.

(*iii*) *Bajra Flour.*—We have assumed that bajra would meet 10 per cent. of the wheat flour deficiency, that is, the minimum re-

quirement of this flour would be 1,83,000 tons. Taking that 50 tons of flour would be obtained from 100 tons of grain, a total of 3,66,000 of the grain would be required. Making an allowance of 35 per cent., the amount of grain that should actually be raised is 4,94,100 tons. The present all-India average grain yield is about 320 lbs. per acre. The average can, however, be pushed up to 400 lbs., mainly by dry-farming methods in non-irrigated areas. On this average, a total of 2,766,960 acres of land would be required to grow only the amount necessary for human food. The present area under bajra in the Province is almost negligible, being only 4,000 acres.

(*iv*) *Jowar Flour.*—Like bajra flour, jowar flour is also taken to meet 20 per cent. of the wheat flour deficiency, that is, the minimum requirement of this flour would be in the order of 3,66,000 tons. Taking the ratio of flour to grain as that of jowar, 7,32,000 tons of the grain would be required. Making an allowance of 35 per cent., a total of 9,88,200 tons of the grain needs to be raised. If, on an average, the acre-yield is taken at 1,000 lbs., a total of 22,13,568 acres would be required for producing the necessary quantity of jowar. At present, however, only 4,200 acres are under this grain in Bengal.

(*v*) *Barley.*—If barley is to meet 10 per cent. of the wheat flour deficiency, it must make up the food value provided by 1,83,000 tons of wheat flour. Considering that, weight for weight, barley not only contains about one per cent. greater protein than wheat flour, but it gives about 3.5 calories more per ounce than the latter, 1,83,000 tons of barley flour would yield the same food value as an equal weight of wheat. Taking, as in the case of wheat, the ratio between barley flour and barley grain as 2 : 3, 2,74,500 tons of barley grain would be required. Making an allowance of 35 per cent., the actual amount of grain that requires to be produced would be about 3,70,875 tons. Then, taking the yield of barley grain as 1,200 lbs. per acre, under improved conditions, a total of 6,91,740 acres of land would be required to grow 3,70,575 tons of barley. Barley, however, serves also as a good food for the aged, the infirm and the sick, and, therefore, an amount greater than what is estimated for the normal diet requirement would have to be grown. The maximum acreage necessary may, thus, be in the order of 8,00,000 acres. At present there are 1,20,500 acres of normal area under this cereal in Bengal. So the present acreage should be increased by about 6½ times more under the Plan.

(*vi*) *Potato.*—We have already pointed out that potato can

be used as a good substitute for rice or wheat. It is the most important crop in Europe, even exceeding wheat crop in bulk production. It has been estimated in Europe that potatoes will feed 420 persons per 100 acres, while grass, converted into beef, will feed only 15.[1] Potato yields a great amount of starch per acre than rice. In Japan, where rice forms the principal diet, attempts were being made to grow potato on an extensive scale, to make that country self-sufficient in respect of her food during the last War, and the Japanese were being made potato-minded through persuasion and propaganda carried out by the State. Now, we have assumed that potato should meet 10 per cent. of the wheat flour deficiency, that is, it should be used to make up the food value contained in 1,83,000 tons of wheat flour. Judged by the calorie value per ounce, potato of 3.5 times the weight of wheat would give almost the same calorie value as a given weight of wheat. Making an allowance of 35 per cent., the actual requirement of potato for purposes of staple diet only would be in the order of 8,64,675 tons. Any demand for potato to serve as vegetable should be in addition to the above requirement. Then, taking the average outturn per acre, as suggested by the Bengal Department of Agriculture,[2] as 125 mds. or 10,250 lbs., a total of 1,88,964 acres of land would be required to produce the quantity of potato necessary for purposes of being taken as substitutes for rice and wheat. If the crop has to satisfy any demand for vegetable and industrial purposes, the total acreage may be in the order of 3 millions.

Total Acreage Required for Growing Wheat Substitutes.—Thus, the total acreage necessary for raising the food-stuffs that can be used as substitutes for wheat will be as follows :—

Food-grains	Area in acres
Soya bean	29,51,424
Maize	7,37,856
Bajra	27,66,960
Jowar	22,13,568
Barley	6,91,740
Potato	1,88,964
TOTAL	9,550,512

[1] Mukerjee, 'Food-Planning for Four Hundred Millions,' p. 100.
[2] Leaflet No. 3 of 1927.

ESTIMATED TOTAL ACREAGE OF STAPLES UNDER THE PLAN

Hence, the total acreage under the various food-stuffs to serve as staples would be as noted below :—

Food-grain	Area (Million acres)
Rice	13.8
Wheat	6,75
Wheat substitutes ..	9.5
TOTAL ..	30.05

As compared with 30.05 million acres that should be under the staples to make the Province self-sufficient, the present normal area under different cereals in Bengal is 2,40,75,600 acres. That is, 6 million acres of more land would be required to make the Province self-sufficient in regard to the optimum requirement of her staple diets.

(4) PULSES

The total requirement of pulses, according to our estimate, would be 33,70,000 tons. The normal yield of pulses of different varieties is at present $10\frac{3}{4}$ mds. or 881.5 lbs. per acre. The yield of gram is slightly less, that is, $10\frac{1}{8}$ mds. or 830.2 lbs. to the acre. Under the improved conditions of agriculture envisaged by us it may not be difficult to raise the yield per acre to 1,000 lbs. Therefore, the acreage required to produce 33,70,000 tons of pulses would be 75,48,800 acres; that is, about 7,55 million acres.

As compared with the above acreage, the present acreage under pulses is considerably small. Apart from gram, however, there is no definite idea as to the acreage under other pulses, since the Government statistical reports give the figures of " Other Food Grains including Pulses," which have a total normal area of 14,04,100 acres. Even if 75 per cent. of this acreage is under pulses, then the acreage would stand at 10,53,075 acres. Adding the normal area of 3,89,000 acres under gram, the total normal area under pulses would not exceed 14,42,075 or about 1.5 million acres. Therefore, an additional 6 million acres will have to be under pulses. It may be noted that there is no difficulty in extending the area under pulses, since India is not only rich in them but they can be easily grown in rotations and mixtures. Their great additional advantage is that, being leguminosae, they would help restoring nitrogen to the soil, which makes them especially useful as rotation and mixture crops. Pro-

fessor Radhakamal Mukerjee has expressed the view that, as India's population pressure increases, the production and consumption of peas, grams and pulses will expand in substitution of grains.[1]

(5) Sugar

For the Province as a whole the total minimum requirement of sugar, as we have estimated, would be 16,50,000 tons.

The present normal yield of 'gur' per acre in Bengal is 54 mds. or 4,442 lbs. Assuming that one-third of refined sugar is obtained from a given quantity of gur, the yield of refined sugar per acre would be near about 18 mds. or 1,480 lbs. On the basis of current estimate of normal yield, a total of roughly 7.5 million acres of land would be needed to meet the sugar requirements of Bengal. If, however, the yield per acre can be enhanced, the total acreage required would be less. It may be observed that the present yield of cane per acre in this country is much less than those found in other important cane-growing countries. The yield of cane in India is 15 to 20 tons per acre as compared with 36 tons in Java. Again, the yield of fine sugar in India is little more than one-third of a ton to an acre, while it is 3.6 tons in Java, 2.2 tons in Egypt, and 2 to 3 tons in the West Indies. The increase of yield of cane per acre is, therefore, an imperative necessity.

It has been found by experiments all over the world that, with the application of suitable manures, the yield of sugar-cane can be increased considerably. In Java, for instance, the excess yield of cane per acre of manured over the unmanured land has been found to be as high as 37.5 tons. The maximum yield of cane per acre from the fertilized land has been 55.8 tons. In Hawaii, the production of sugar on manured land was, in 1895, reported to vary from 6 to 6.8 tons as compared with 4 to 4.4 tons per acre on unmanured land. India being a very old country, most of her soils have fallen deficient in the different ingredients of plant food, which is the principal cause of her generally low productivity. Hence, nowhere the application of fertilizers is in greater need than in this country in order to increase the output of land. As a matter of fact, experiments carried out so far have all given encouraging results. But manuring apart, improved varieties, sufficient and timely watering, and control of pests would also bring about increased yield per acre.

[1] Mukherjee, *op. cit.*, p. 102.

From a survey of the various increased yields of sugar in the leading cane-growing countries as well as in India, due to the various factors stated above, we can conclude that it would not be difficult to enhance the yield in Bengal to 2 tons of fine sugar per acre under improved conditions of agriculture. The yield of fine sugar being 2 tons per acre, the total acreage required to meet the estimated requirements of 1.65 millions tons for the Province would be 8,25,800 acres. It means that our present acreage is to be increased by at least $2\frac{1}{2}$ times. We, however, expect that the yield per acre can be increased still further and the area under cane required to produce the necessary sugar would be less than what it is estimated here.

(6) Milk and Milk Products

The Province needs, according to our estimate, a total of 83,70,000 tons of milk and milk products. But her present annual yield is only about 1.25 million tons. Of this, about 75,000 tons, that is, roughly 60.6 per cent., are consumed as fluid, and the rest, that is, about 50,000 tons, or 39.4 per cent., are converted into products. So the Province will have to increase its milk output by at least 7.12 million tons, that is, by about 576 per cent. of the present product. The deficit can also be seen in another way. With the present annual output of 1.25 million tons of milk and milk products in the Province, the production per head per day amounts to only 2 ounces. But we require a minimum of 10 ounces per head per day. So there is a deficit of 8 ounces per head per diem. According to Dr. Wright, however, the daily production of milk per head in Bengal is 3.1 ounces.[1] And Dr. Burns gives the average for Bengal as 3.01 ounces made up of the following :—cows' milk, 2.62 oz. ; buffaloes' milk, 0.34 oz. ; goats' milk, 0.05 oz. Assuming that the estimates of Dr. Wright and Dr. Burns are correct, the Province still runs a deficit of 7 oz. per head per day, or an annual deficit of 4.27 million tons. Making an allowance of 35 per cent., on account of possible losses, provision for emergency and increase of population, the annual deficit works out at about 5.7 million tons. Anyway, we must increase the milk output in Bengal by at least 7 to 8 ounces per head per day, or by 6 to 7 million tons annually, in order that we may provide the optimum milk requirement of the Province.

Now, we can increase the milk output either by increasing the

[1] Dr. Wright's Report on the Development of the Cattle and Dairy Industries of India, 1937, p. 155.

number of milch stock or by enhancing the milk yield per head of animal. But in view of the already very heavy number of cattle and buffaloes in the Province, which was recorded by the Census of 1930 to be as high as 25 millions, a further increase in the number of milking stock is unthinkable. So the alternative left is to enhance the milk yield per animal. The present average yield in Bengal varies from 1 lb. to 2 lbs. per head of animal per day. Taking it as 2 lbs., no less than 52 million heads of milch cows and she-buffaloes would be required to maintain a steady flow of the Province's milk requirement of nearly 8.4 million tons. But the number will be reduced in proportion to the increase in the average milk yield. It may be pointed out that the present Indian cow is the most neglected animal in the world. Due partly to general poverty and partly to ignorance, our attitude, and behaviour towards the cows and buffaloes has been one of almost criminal negligence. They are to-day ill-fed and ill-cared. Indeed, it has been found as a result of experiment that, simply by putting the ordinary village cow on a scientific ration of fodder and concentrates, the yield can be increased by as much as 50 to 60 per cent.[1] If scientific breeding is also carried out simultaneously, the yield can be increased still further. In the case of well-defined breeds of cattle, it has been observed that, in selected herds where systematic breeding control and extensive culling have been practised, the average yield has been increased by 400 per cent. in about 25 years' time. By adopting all these methods, the Province can hope to be self-sufficient in milk-production. Dr. Burns has observed that a milking capacity of a higher order is latent in the Indian cattle.

(7) Fish and Meat

According to the estimate made by us, the total requirement of fish and meat for the present population of Bengal is 33,70,000 tons. The present average annual production is, however, only 0.45 million tons, of which fish accounts for 0.18 million tons and meat 0.27 million tons. Assuming the figures to be fairly correct, Bengal would be required to increase the combined output of the two by 2.90 million tons more, in order to meet her estimated total requirement.

The Province has enormous possibilities of expanding the supply of both meat and fish. The principal sources of fish are, first, fresh water, which includes rivers, jheels, tanks, rice-fields, canals and

[1] Mysore Economic Journal, Vol. 30, No. 4, p. 51.

other irrigation channels. The potential fresh water fishery of Bengal is estimated to be as much as 8,000 square miles in the dry season, which is increased to about 12,000 square miles during the rains. Even this excludes the large area under rice and jute, which the Province has every year and which can be profitably used for growing fish along with the crops. Bengal's Director of Industries has estimated that, if the practice of fish culture along with paddy and rice were adopted in Bengal, the farmers would gain an additional income of Rs. 5 crores. Rai Bahadur Dr. S. L. Hora, Director of Fisheries, Bengal, is of opinion that the fresh water or the inland fishery of Bengal can be developed to such an extent that the output would not only satisfy the requirement of the Province, but would leave appreciable surplus for export as well.[1] The second source of fish supply of the Province is brackish water, which includes estuaries and lakes. Bengal has a potential area of as much as 5,800 square miles of estuarine fishing grounds, of which only a very small portion is at present exploited. The third and largest source of fish supply of the Province is the sea, both foreshore and deep-sea. The potential deep-sea fishery extends to about 40,000 square miles. Speaking about the sea fishery of Bengal, Colonel Alcock, Surgeon Naturalist, Marine Survey Department, Calcutta, observed that it would prove a mine of wealth to whoever might have the enterprise to exploit it. So, if suitable attempts are made, the Province can be self-sufficient in fish production in no distant time.

The meat requirement of the Province can be met by rearing an increasing number of goats and sheep and also by developing poultry farming. Cattle may also serve the requirement of the Moslem population. A developed poultry farming would, apart from supplying the meat requirement, yield the necessary quantity of eggs.

(8) Vegetables

The Province, as it has been estimated here, would require a total of 8.36 million tons of vegetables, both leafy and non-leafy. The present average yield of vegetables is 10 tons to an acre. But it would not be difficult to raise the average to 11 tons under improved conditions of cultivation. Then the total acreage to be put under vegetables would be 7,60,000 acres. When, however, allowance will be made for losses and failures as well as for an increased consumption by vegetarians, the annual requirement of vegetables would

[1] This information was given to the writer by Dr. S. L. Hora, Director of Fisheries, Bengal.

be larger. So the gross total of land that should go to produce the vegetable requirement of the Province may be taken at roughly 1 million acres. But the present normal combined area under fruits and vegetables in Bengal is 8,89,200 acres. The exact proportion of the acreage allocated between fruits and vegetables is not known. The Bengal Department of Agriculture is of opinion that it may be 12 : 4. On this ratio, the present normal acreage under vegetables stands at 2,23,300 acres. It, therefore, requires to be enlarged by $4\frac{1}{2}$ times.

(9) Fruits

The present normal area under fruits alone, therefore, is about 6,6,6900 acres. In the initial stages of the Plan, it may not be possible to increase it to more than 8,00,000 acres.

In the next section we shall see to what extent land required under various heads can be found in the Province.

(To be continued)

Round the World

New Governor-General of Australia—

There was a time when the Governor-General of a Dominion was appointed by His Majesty the King on the recommendation of the British Cabinet. But since the declaration of equality between the Dominions and the mother country the Governor-General has been appointed on the nomination of the Dominion Cabinet concerned. Canada has stuck to the practice of nominating only a British public man so that as regards his aloofness from Dominion Party politics there might not be any question. In Australia, however, local men have not unoften been preferred. But the choice of a local man has its difficulties which it may not always be possible to solve. Persons who have attained a great stature in the country without, however, any direct association with party politics are rare to find. Consequently when a local man has to be appointed, he has not unoften to be taken from active political life. People who had at one time been in public life but have since retired may not be physically fit to undertake the arduous social duties which the Governor-General is expected to perform. Accordingly the Labour Cabinet of Australia recently nominated Mr. W. J. McKell, the Labour Premier of New South Wales, and the nomination being accepted by the King he has now been installed as the Governor-General of the Dominion. The Conservative Party of Australia, which is now His Majesty's Opposition in the House of Representatives took, however, strong exception to this appointment. It thought the office of the Governor-General would be lowered in the estimation of the public by the appointment of an active party politician. Accordingly at the inauguration ceremony most members of this Party kept away as a protest. Possibly time is not distant when the offices of the Governor-General and the Prime Minister may have to be combined as a way out of this difficulty.

Inter-Asian Relations Conference—

Inter-Asian Relations Conference which was held for about two weeks in New Delhi recently was an important landmark in the history of Asian renaissance. For centuries the countries of this great continent were only a theatre of political and economic exploitation by different European Powers. The response which was made by Asian countries to the invitation held out to them by the Council of World Affairs at Delhi was, however, symbolic of the great changes which had been brought about during the last few years in the outlook and aspirations of their peoples.

They have broken the bonds which so long held them down. Participation in this Conference indicated very clearly this breach with the immediate past which constituted so deplorable and so inglorious a chapter of Asian history. The intimate contact which one Asian country had maintained with another before the expansion of Europe was rudely done away with during European hegemony in this continent. The very fact that this contact is now being renewed and intimate association is being established afresh between different Asian peoples is itself an announcement that the epoch of European domination is over and a new epoch of internal freedom and external friendship has dawned.

The late Mr. C. R. Das was, so far as the present writer is aware, the first public man of Asia to dream the dream of Asiatic unity against European supremacy and to conceive the idea of a permanent Asiatic Federation. It was, however, left to Pandit Nehru to bring down to the realm of reality what was so long floating in the land of imagination and dream. It was on his initiative that the Council of World Affairs decided to make arrangements for an All-Asian Conference at New Delhi in the present year and issued invitations to all Asian countries to that end. But as meanwhile Pandit Nehru was included in the Interim Government of India as its Vice-President, the actual work of organising the Conference had to be undertaken under the leadership of Mrs. Sarojini Naidu. A Reception Committee was formed with Lala Sir Sri Ram as its Chairman and progress of work was maintained during the last few months at the desired level. The invitation met with, as pointed out already, a sympathetic response from all Asian countries with the sole exception of Japan. We do not know what prevented the Government of Japan to respond to the invitation. It may be that General MacArthur's Headquarters set the foot down. It may also be that the Japanese themselves were indifferent and did not care. In the past Japan did not like the idea of being bracketed with other Asian countries. As this country had made greater progress and had in fact become a Great Power, other Asian nations expected it to take up their cause and champion their interests against European aggression. But this was a role which did not suit Japanese temperament. On the contrary Japan wanted to be treated by European Powers differently from other Asian countries. Its attitude was in fact that of a new arrival in high society eager to forget all about its origin. We do not know whether this feeling of superiority and distinctiveness which Japan cherished in its days of power and glory still pervades its mind when it is laid low. In any event the fact is that Japan remained out of the Conference, while all other countries of Asia sent to it either delegates or observers.

The attitude of many Europeans towards this Conference was known to be dubious. While they did not say anything openly against it, they were not also cordial in welcoming this venture. One may explain but

cannot justify this attitude. Every body knows that most Europeans, particularly those who have relations with the east, were jubilant when Japan was defeated and surrendered. The cause of this jubilation was not that an enemy which had given so much trouble in war was at last laid low. That would have been a perfectly justifiable cause of jubilation. But they thought that with the defeat of Japan an opportunity had come not only to throw that country back to old agricultural life but to throw all Asia back into the old rut in which it would be possible for European nations to control and dominate it. But their optimism did not last long. The resurgent spirit of Asia was brought home to them through many unwelcome incidents which happened in Indonesia, Viet Nam, Burma and other places. China had already cut adrift from old moorings of European tutelage. India also had become too uncertain a factor. But still they were not prepared for concerted Asian efforts which the Conference at Delhi so prominently represented. There were, therefore, reasons for the Europeans to be perturbed. But they ought to know that the objective of the Conference was not to range Asia against the rest of the world. Its objective was to bring about friendship and cultural solidarity among the peoples of Asia only as a stepping stone to world friendship and unity. It may be remembered in this connection that many of these Europeans heartily support the movement for an European federation which was started by Mr. Churchill some months ago. If closer political solidarity among European nations may not undermine the strength and vitality of United Nations, we do not see why any efforts for better and more intimate cultural fellowship between Asian nations should be a handicap to it.

The delegates to the Conference were first welcomed by the Chairman of the Reception Committee, Lala Sir Sri Ram. Thereafter the Conference was formally opened by Pandit Nehru in a speech delivered both in Hindustani and English. Mrs. Naidu as President of the Conference on that day also delivered a long but inspiring address. The delegates and observers of different countries then spoke about the Conference in their own languages. Every one of them had a message of hope to deliver on behalf of his country. It need not be pointed out that the messages were appropriate to the occasion and were very much appreciated by all. Subsequently the Conference broke up into a number of committees to discuss various subjects of importance, *e.g.*, qualifications for franchise, migration from one Asian country to another, rights of women, avenues of economic development and improvement of the standard of living. It was only during the last phase that the Conference could be addressed by Mahatma Gandhi and Sultan Shariar, the Prime Minister of Indonesian Republic. Gandhiji was preoccupied with his work of rehabilitation in Bihar and was unwilling to be cut away from this work even by the call of the Conference. He had, however, to go to Delhi later for his interviews

with the Viceroy and he took advantage of his stay in that city to address the Conference. Sultan Shariar had been detained in his country by urgent public duty there and it was only at the fag end of the session that he could take a journey to Delhi to attend the Conference.

In order that the work of the Conference may be continued on a permanent basis, a provisional council was set up with Pandit Nehru as its Chairman. Under the auspices of this Council it is likely that an Asian Institute will be organised in Delhi. It is also likely that a Conference like this will be held every two years in one or another Asian Capital. Again every country which sent delegates to Delhi will have a national council of its own affiliated to this Conference. By this method the resolutions adopted in these Conferences may be properly and appropriately given effect to. But more important than these concrete results of the Delhi gathering was the fact that for the first time in modern history the representatives of so many Asian countries had an opportunity at Delhi to meet and establish contact with one another. As Sultan Shariar emphasised, the importance of the meeting was in the meeting itself. Personal contact is certainly the most important factor of good inter-national relations. The organisers of the Conference certainly deserve credit and congratulation that they succeeded so eminently in bringing about this contact.

Future of the Secretary of State's Services—

The future of these services is likely to be decided in the course of the next few weeks. But the problem involved can be understood only in the light of past discussions. It is, therefore, pertinent to turn for a while to these discussions. Under the Government of India Act, 1919, some of the functions assigned to the Provinces were transferred to the control of Ministers. As this transfer would be inconsistent with the control which the Secretary of State still exercised in respect of the services which operated these transferred departments, the Royal Commission on the Superior Services which was appointed in 1923, and presided over by Lord Lee recommended that further recruitment to these services (*e.g.*, the Indian Education Serivce and the Imperial Agricultural Service) should be stopped. This recommendation was accepted and acted up to, although the existing incumbents of those services were allowed to continue under their old conditions of service. The Act of 1935 transferred all provincial powers to the control of the Ministers. It should have been expected on that account that the Act would contain a provision for the discontinuance of recruitment to those All-India Services which still operated the departments of the Provincial Governments and which were controlled by the Secretary of State. Actually from the time the Lee Commission was appointed there was a demand in India for stopping further recruitment to all these services including the I. C. S. and the I.P. Even those who were very moderate in political outlook and

did not want these services to be disbanded at once also pointed out that those who had already been recruited would continue for another twenty to twenty-five years though in a decreasing number. Consequently there was no risk during the next fifteen years at least of the departments working without the leadership of the I.C.S. and I.P. officers. But as during the next fifteen years some far-reaching political changes would come about, further recruitment to these services would only make invidious the position of these officers.

But from 1926 to 1930 the British Government turned a deaf ear to these suggestions. On the contrary the steel-frame speech which Lloyd George had delivered in 1922 continued to guide British policy. The existence of the I.C.S. and I.P. was bound up with British supremacy and therefore they must not be touched, however inconsistent their position might be with a further dose of reforms. Then in 1930 was summoned the Round Table Conference. One of the Sub-Committees appointed by this Conference was concerned with the future of the Services. This Sub-Committee recommended that further recruitment to the Secretary of State's Services should be discontinued and in the future he should have no control over the Services operating in India, either in Central or in Provincial departments. This recommendation was not, however, accepted by the British Government. But in the White Paper in which the constitutional proposals of His Majesty's Government were embodied there was a suggestion that after five years of the operation of provincial autonomy which was envisaged in these proposals, a Commission would set up to enquire into the position of such Secretary of State's Services as would be still in the field in India. In other words the framers of these proposals knew full well that the continuance of the I.C.S. and the I. P. would be inconsistent with the operation of provincial autonomy but as this provincial autonomy was being introduced as an experimental measure, during the next five years at least the steel-frame should not be disturbed. But even the possibility of an enquiry after five years vanished when the White Paper proposals were later modified and embodied in that amended form in the Government of India Act. The suggestion regarding the enquiry after five years was cut out and the Act of 1935 does not contain any provision in this regard. So although by 1941 provincial autonomy had been worked for four years, recruitment to the I.C.S. and the I.P. was continued till then as if it did not matter that provincial autonomy and the I.C.S. and I.P. could not go together. It was only pressure of the War which stood in the way of further recruitment. In fact if the War did not intervene full quota of recruits would have entered these Services from year to year till the present time and the position would have been complicated all the more.

If anything comes out of what has been said above it is this. The Indian public gave the British Government ample warning as to the in-

congruity of the position of the Secretary of State's Services in the new dispensation in India. They demanded stoppage of further appointments to these Services more than twenty years ago. If the British Government did not pay any heed to these suggestions and demands, the responsibility was entirely theirs. Consequently if any financial or other difficulties arise in withdrawing the Secretary of State's control from over the I.C.S., the I.P., and I.P.S. and the re-appointment of the officers of these Services under new conditions of service, those difficulties should be met by His Majesty's Government and not by any Government in India.

Sometime ago the India Office prepared a scheme for disbandment of the Secretary of State's Services and Mr. Henderson, the Under Secretary of State for India, flew to New Delhi to have conversations with Sardar Patel, the Home Member of the Interim Government of India, on the basis of that scheme. It should be remembered in this connection that when the Government of India Act, 1919, was put into operation, the members of the All-India Services who did not like to serve in India under the new condition of things were given the option of retiring although they might not have completed twenty years' active service which would entitle them to full pension. Even if they retired after putting in service only for a few years, they would be entitled to proportionate pension according to a scale adopted in this connection. This privilege, it should be further remembered, was to be enjoyed not for a limited period. The Indian public had suggested that the members of the Secretary of State's Services should be asked to make up their mind within two, three or five years of the first operation of the Reforms as to whether they would like to retire or whether they would continue in service here. The Indian public also insisted that this privilege should be allowed only to those already in service when the Reforms were introduced and should not be extended to those who were being appointed after their introduction. The latter should enter Indian Services with their eyes wide open that not only political changes had already taken place but that the Government of India Act, 1919, foreshadowed further changes in ten years' time. His Majesty's Government, however, refused to pay any heed to these suggestions and kept open this privilege of premature retirement on proportionate pension for old and new recruits and that for all time. So although political changes were introduced in 1919 any officer appointed in 1922 might decide in 1929 to retire although by that time India must have spent a lot on his training and on his acquiring experience. So although this premature retirement would involve considerable loss to the Indian administration and on that account the officer should actually be penalised and not rewarded the rule adopted by the Secretary of State was that he should be given a proportionate pension.

Now one of the basic principles of the scheme adopted by the India Office for the disbandment of the All-India security services is that every

officer retired would be given proportionate pension. But as his retirement should not be regarded as voluntary, he should be further given a lump sum as compensation for loss of career. So the officer must gain both ways. The lump sum to be given to the officers would vary according to the number of years he has served, rising gradually up to a maximum and then falling with equal gradualness. But it is not the amount to be so given, which is in question. It is the principle behind this proposed grant which is in question. When the principle of proportionate pension was adopted and kept open and that in the teeth of Indian opposition, it was taken for granted that there would be political changes, that conditions of service might alter and that if such changes and alterations were not to the liking of the officers concerned they might retire on proportionate pension. So there would be two alternatives before the Officers. They would either agree to serve under new conditions or they would retire with the benefit of proportionate pension. The question of any other compensation would not arise

Sardar Patel evidently took his stand on these arguments and facts and pointed out to Mr. Henderson that the Government of India were not asking the officers of the Secretary of State's Services to retire but asking them to continue to serve in India under terms and conditions to be fixed by the same Government. If they did not find those terms acceptable, they would have the option to retire on proportionate pension whose scale had already been fixed by the Secretary of State and had been in operation for twenty years. It seems that the India Office was not satisfied with what Sardar Patel said. But if the India Office thinks the officers who would now be retiring should get something extra, it should approach His Majesty's Government in London to find the money. Sardar Patel's reported stand was not only absolutely logical but it was the only stand he could take. Since the above was written, a settlement has been arrived at.

Reform in Hindu Society—

The Hindu Law Committee which was presided over by Sir B. N. Rau and which included in its membership Dr. D. N. Mitter, formerly of the High Court at Calcutta, Principal J. R. Gharpure and Mr. T. R. Venkatarama Sastri, submitted its Report to the Government sometime ago. While the Chairman and two other members saw eye to eye in respect of the needs of the Hindu society today and the legal reforms which were urgent in respect of succession, marriage, divorce and adoption, Dr. Mitter did not agree that there was any need for the codification of Hindu Law or for any basic change in regard to the matters referred to. Accordingly he has recorded a dissenting minute. The report and the dissenting minute show clearly how the same evidences may evoke opposing conclusions from men who are skilled in studying and examining these evidences.

Some people might say that members of a committee of enquiry may not necessarily be guided by the evidences before them but may incorporate in the report their own personal views irrespective of their being supported or not being supported by the evidences submitted to them. It may also be pointed out that while most evidences may emphasise one point of view, some may point to another direction. A member of a committee may make the latter an argument for the presentation of his own case. But as a rule it is expected that members of an investigating committee or commission are to revise their own points of view if they have any already in the light of the evidences submitted to them. We have, however, no opportunity of judging yet as to how far the different members of the Rau Committee allowed themselves to be influenced by the observations and facts placed at their disposal by the witnesses who were invited to appear before it.

The majority of members of the Committee have in any event made recommendations which may be better implemented at once. Apart from problems of succession with regard to which the Committee's recommendations have wide approval in the country, it is of opinion that " monogamy is to be introduced as a rule of law....Divorce is to be permitted under certain specified conditions.....The restrictions relating to intercaste, " sagotra " and " sapravara " marriages are to be removed. Caste restrcitions in regard to adoption are to be abolished." That these reforms as suggested by the Committee are urgent, no body whose judgment is not warped by unreasoned orthodoxy will deny. Apart from ordinary arguments which may be cited in their favour, the Committee has taken another important matter into consideration in this connection. " But more important than any happenings in India," observe Sir B. N. Rau and his two approving colleagues, " are the repercussions of events in the international sphere. In recent months, India has been participating in international conferences and pleading for human rights and for equal treatment of Indians in foreign countries with an eloquence which has commanded universal admiration. The eyes of the world are upon her now and it would be more than a misfortune if at this juncture she were to fail to enact within her own borders a Hindu Code in which there was equality before the law and in which disabilities based on caste or sex were no longer recognised. We are now almost bound in honour to remove these disabilities at the earliest possible moment." This is an observation which should and will have a wide appeal.

Separation of Executive and Judicial Powers—

At a time when the dictatorship of one community has been so unblushingly established over another in this province, the chief interest of the people should necessarily lie in removing this dictatorship and subs-

tituting for it a true democratic rule. They are not expected to enthuse over a question of administrative detail which in better and more normal times may evoke their attention. In fact in a setting of mass murder, forcible conversion and marriage and daily looting and burning of property in the country, a person may be accused of lacking a sense of proportion if he raises the question of separating judicial from executive powers by way of making the judiciary more impartial and independent. When justice has been banished so unceremoniously from political ethics, it may appear only impertinent to try to make its administration more impartial and efficient. We would not have done so either but for the fact that our attention has been drawn to this subject afresh by Hon'ble Mr. Justice Meredith of the Patna High Court.

He has for some years past felt very uneasy that the combination of executive and judicial powers in the same functionaries and the control which the Executive Government happens to exercise over these who preside over our criminal courts have made impartial administration of justice very difficult and in many cases impossible. As every body knows, no problem of administration has been longer discussed in this country than this one and no discussion has been more fruitless than this one. For more than one century the subject of separating judicial from executive functions has been debated across the table by members of commissions and committees and in the press and on the public platform by people of different political affiliations. For decades the Indian National Congress placed this subject in the forefront of its political agitation. But like a cat the existing combined system has nine lives. On occasions its death-knell was sounded and people heaved a sigh of relief that this outmoded system would at last die. But no. The death sentence was revoked and the system got a fresh lease of vigorous life which has so far proved unending. We do not know if the efforts of Mr. Justice Meredith will succeed while all other efforts in this direction have so far failed.

But Mr. Meredith appears to have that doggedness which was at one time regarded as the chief virtue of John Bull. He has been at this question since 1944, when he prepared a scheme of separation and submitted it to the Bihar Government. Recently in December, 1946, the Congress Government of Bihar appointed a Committee with Mr. Justice Meredith as Chairman and Messrs T. G. N. Ayyar, Mahabir Prasad and Baladeva Sahay as members to prepare a scheme of separation which might be applied without amending any of the existing laws of the country. The Committee did its work with exemplary promptitude and submitted its scheme in January last. We do not know what the Bihar Government will do with it. But public opinion will certainly demand its implementation without delay.

Meanwhile (on the 7th February, 1947) Mr. Justice Meredith who was invited to address the 'Old Boys' Association at the Patna Law College

chose this subject for his address which was a fairly long one and dealt exhaustively with different aspects of the question. The cases which were cited to illustrate the incongruity of the existing combination are as new as they are apposite. It is significant that some of the cases happened in Bengal. Here, however, the Government is supremely but quite expectedly unconcerned about this miscarriage of justice which the combination of the two ill-assorted and conflicting powers makes inevitable. In case, however, the Province of Bengal is divided, as it should be, the first administrative change which the new Government of Western Bengal should be called upon to undertake must be in this field. Meanwhile let us wish God-speed to Bihar.

Reviews and Notices of Books

Studies in the Renaissance of Hinduism in the Nineteenth and Twentieth Centuries.—By D. S. Sarma, M.A. General Preface by Professor Sir Sarvapalli Radhakrishnan. Published by the Benares Hindu University. Pp. 680.

In this book the author makes an attempt and that a successful one to place before his readers what Sir Sarvapalli has very happily described as the renaissance of " Hindu religious thought " from the days of Ram Mohan Roy down to the present time.

In successive chapters, Prof. Sarma has dealt with the work of Ram Mohan Roy, Justice Ranade, Swami Dayanand, Annie Besant, Ramkrishna and Vivekananda, Sri Aurabindo, Tagore, Gandhi and Sir Sarvapalli and it has to be admitted, that he assessed correctly, though necessarily succintly, the contributions made to the evolution of the religious thought of India by each of these great personages.

Obviously, his strong predilection for Hinduism has, at least now and then, tempted him to lightly pass over the failure of Hinduism to accept the fundamental changes advocated by those great Indians who were conspicuous for the different reformist movements initiated by them and which, if accepted and acted on in their entirety, would have changed its character making it quite different from what it is today. It is, suggested, though with a certain amount of trepidation, that his study would have been more complete and therefore more satisfactory if he, instead of merely referring here and there to the crude and often objectionable propaganda of the earlier race of non-Indian missionaries, had devoted a chapter to the influence exerted by Christianity and more specially by the life and teachings of Christ as found in the Bible studied by many in this land in stimulating the unfolding of those eternal principles of religion which have all along been implicit in orthodox Hinduism as in other " Churches."

Probably the book would have been more welcome to the general reader who has not made a special study of philosophy if Professor Sarma had clearly indicated in separate sections, the evolution of the philosophy of Hinduism on the one hand and the actual changes due to it in the Hindu social and religious organisation on the other. Undoubtedly Professor Sarma has thought deeply and read widely incorporating his conclusions in his book which we recommend as an exceedingly useful and workmanlike account of the subject.

Indian and the Indian Ocean.—By K. M. Panikkar. Published by Messrs. George Allen and Unwin, Ltd., London.

In this book on the influence of sea power on Indian history, the author,

a well-known figure in the public life of India, shows how the control of the Indian Ocean had enabled Hindu kings in the remote past to conquer and rule certain areas in the Far East facilitating commerce with them. The rise of Portugal's sea-power enabled that country to establish various stations and factories on the Indian and Far Eastern coasts which continued to be safe so long as it was unimpaired in which connection the account of the opposition offered by the Angrias is very interesting. The next few chapters prove the author's contention that the defeat of the French and the establishment of British rule in India were possible only because of England's superiority as an oceanic power. Attention is also drawn to the danger, to which India was exposed when, during the last war, Japan controlled the Indian Ocean and the approaches to it. What the author wants to impress on his readers is that India's freedom cannot be ensured without a powerful navy and a strong merchant fleet. The creation of these is a question of time as well as of funds. He therefore concludes that India's interests make it incumbent on her to enter into some kind of understanding with a strong naval power to whom we can transfer part of the responsibility for guarding our shores.

This is a well-reasoned and convincing book and deserves careful study by all thoughtful Indians.

H. C. MOOKERJEE

Our Food Problem.—By S. K. Kelavkar, B.A., LL.B. (Cantab.), Barrister-at-Law, Ex-Judicial Minister, Kolhapur State. Foreword by the Hon'ble Mr. G. V. Mavalankar, President, Central Legislative Assembly. Published by the author from Yaswant Villa, Kolhapur Residency, S.M.C. Pp. 63. Price Re. 1.

The approach to our food problem in this pamphlet is from a new angle. The author after dealing with our food requirements and the amounts actually produced in India proves the incorrectness of the view generally held that, with the removal of poverty, starvation would disappear from India. His contention based on facts and figures is that we produce less than what we require. He then makes various practical suggestions to increase our total output of food stuffs. We regard this pamphlet as a valuable contribution on the subject.

The Cabinet Mission, 1946.—By A. B. Rajput, M.A. Published by Lion Press, Lahore. Pp. 192. Price Rs. 3.

Mr. Rajput who is also the author of several other books such as *Maulana Abul Kalam Azad, India's Struggle*, etc., has dedicated this work to the "Cause of Freedom." The introduction by Mr. A. J. Kardar, the preface headed "Facing Facts" and the last chapter with the caption "A Booby Trap" make it clear that the offer made by the Cabinet Mission is regarded with great suspicion the view expressed being that its aim is the continuance of British dominance. It is doubtful whether this is the way in

which the general public looks at it. The practically useful part of the book will be found in pages 40-171, where we get the correspondence preceding the plan of the Cabinet Mission, its statement of May 16, 1946, together with comments thereon by Britons, and the reactions to it of Messrs. Gandhi and Jinnah, the Congress and the Muslim League.

" PEREGRINE PICKLE "

Marshal Tito.—By Michael Padev. Published by Thacker and Co., Ltd., Bombay. Pp. 130. Price Rs. 4-12.

It is unfortunate that we in India know little about Tito and his gallant partisan army of a quarter of a million which once engaged as many as nine German divisions and successfully resisted seven full-scale offensives by Nazi military might at the height of its power.

Michael Padev, the Balkan journalist and writer, has narrated the adventurous story of a poor village blacksmith's son who was destined to mould the destiny of his country. The author has described Tito's early childhood of extreme poverty and his life in town as a metal worker. The First World War took him from the metal factory to the battle front. The Russian Revolution found an ardent supporter in Tito who fought as a Red Army man in all the fronts against the Whites and foreign intervention. After his return to his country, he was driven underground, ultimately captured and sentenced to imprisonment for five years. He came out after serving this full term only to find more repression in the country and had once more to elude the police and spies. In the mean time, the Spanish Civil War started and it was Tito's secret organisation which supplied the Republican Government with thousands of volunteers. Then came the German invasion with the conquest of his country and the thrilling exploits of the partisan army which sprang up everywhere under his outstanding leadership resulting ultimately in the formation of the National Liberation Front in Yugoslavia.

The author has been successful in unfolding one of the outstanding military achievements of the Second World War. Those desirous of knowing the New Democracies which are emerging in Eastern Europe and influencing the politics of Europe, should read this book.

The get-up of the book is good but the publishers would do well to pay greater attention to proof-reading.

D. KAZI

Ourselves

The Late Mr. J. C. Chakravorti

We regret to announce the death of Mr. Jogeschandra Chakravorti, M.A., Registrar, University of Calcutta, which took place on the 2nd of May, 1947. At a meeting of the Syndicate held on the 5th May, 1947, the Vice-Chancellor referred to it in feeling terms and observed:

"Mr. Chakravorti had been the Registrar of the University since 1933 and was its Assistant Registrar from 1921 to 1933, during which period he also acted as Registrar several times. He was elected an Ordinary Fellow by the Faculty of Arts in 1939 and in 1944, and had been a member of the Boards, of Studies in History, Economics, Geography, Teaching, Sanskritic Languages and Sanskrit for many years. Before he joined the University Office, he was a Lecturer in the South Subarban College, Calcutta, now known as Asutosh College, Bhowanipur. As a teacher he was one of the best, and as an administrator, his unique ability, his indefatigable energy for work, his acute knowledge of every detail of University affairs and his scrupulous sense of duty made him not only indispensable to the University but also contributed to a large extent to the successful accomplishment of various schemes of expansion which the University had undertaken during the last 25 years."

The following resolutions were passed, all the members present standing:—

(1) That the Vice-Chancellor and Syndicate place on record their profound sorrow at the untimely death of Mr. Jogeschandra Chakravorti, M.A., Registrar, and the irreparable loss which the University has thereby suffered, particularly at a time when it is faced with numerous difficulties, requiring for their proper solution the experience and administrative acumen Mr. Chakravorti possessed.

(2) That the sincerest condolence of the University be conveyed to Mrs. Chakravorti and other members of the bereaved family.

* * * *

Our Apology to our Readers

We regret very much that the publication of this issue of the *Calcutta Review* has been so abnormally delayed. After the August killing in Calcutta the affairs of the University Press were disorganised as in other institutions of the city. As things began to settle down after October, we made an effort to make up the arrears and succeeded to a great extent. We even expected that by April our affairs would be conducted as in normal years. But, in March Calcutta was again overtaken by communal unrest of a serious character. The riots which then broke out have continued ever since. This has interfered again with the activities of the Press and, consequently, with the publication of the *Calcutta Review*. We are, however, expecting that circumstances will gradually improve and we hope we shall succeed henceforward in bringing out the Journal more punctually. It should be stated here that the *Calcutta Review* completed a hundred years of its life in 1944, and during the long period it has already covered it has never failed to cater to public interests and receive in return public sympathy and support. It was in 1921 that its management was taken over by the University, and during this quarter century its publication has been from year to year regular and punctual. It is only the abnormal conditions of the city of Calcutta during the last nine months which have stood in the way of its publication on a normal basis. While we apologise to our subscribers and advertisers for our inability to ensure its regular publication during these months, we may hope that the public will appreciate our difficulties and continue to support the Journal as before.

Official Notifications, University of Calcutta

Order by the Vice-Chancellor and Syndicate of the Calcutta University

SENATE HOUSE, THE 14TH JANUARY, 1947

NOTIFICATION No T.758

I.A. AND I.Sc. EXAMINATIONS, 1949

ENGLISH

TEXT-BOOKS

Poetry

Intermediate Poetical Selections (latest edition, published by the Calcutta University). Selected pieces only.

Prose

Intermediate Prose Selections (latest edition, published by the Calcutta University). Selected pieces only.

Select Short Stories (published by the Calcutta University). Selected pieces only.

One Act Plays of To-day : Second Series (Harrap & Co.). Selected Plays only.

Candidates for the Intermediate Examination in English are expected to possess only a knowledge and understanding of the prescribed pieces (both Prose and Poetry) : questions will not be set to test their knowledge of the lives, works and styles of the authors beyond what is involved in the set pieces themselves.

A paper will be set on Essay, Prosody and Rhetoric and some questions will be set on Unseen Passages from works of the same standard of difficulty as those prescribed for the Matriculation Examination.

ALTERNATIVE PAPER IN ENGLISH

TEXT-BOOKS

Smith, J. C. A Book of Modern Verse (Oxford University Press) Selected pieces only.

Lockhill. Biography of To-day.

VERNACULARS

BENGALI

TEXT-BOOK

Intermediate Bengali Selections (latest edition, published by the Calcutta University). Pieces to be read will be selected later.

The following books are recommended as showing the standard up to which the students will be expected to have read :—

Sarkar, Akshaychandra. Rupak-o-Rahasya.
Trivedi, Ramendrasundar. Rachana-Sangraha.
Ray, Kamini. Alo-o-Chhaya.
Hossain, Mir Musharraff. Bishad Sindhu.
Tagore, Rabindranath. Japan Jatrir Diary.
Roy, Dwijendralal. Mandra.
Sen, Rajanikanta. Bani.
Sen, Dineschandra. Asutosh-Smritikatha.
Bandyopadhyay, Kedarnath. Chin Jatri.
Chaudhuri, Pramatha. Char Yari Katha.

ADDITIONAL PAPER IN ALTERNATIVE BENGALI

(To be taken up by the candidates who take up Bengali as Alternative Vernacular)

Books recommended

(*a*) History of Literature .. .. 50 marks

Sen, Sukumar. Bangala Sahityer Katha (latest edition, published by the Calcutta University), From Sec. 34, Ashtadas Satabdir Seshardha—Juga-Sandhi to Sec. 57, Saratchandra Chattopadhyay.—Pages 131-201.

(*b*) Translation from English into Vernacular .. .. 15 marks

(*c*) Composition .. .. 15 marks

(*d*) Grammar .. .. 20 marks

HINDI

TEXT-BOOKS

Intermediate Hindi Selections (latest edition, published by the Calcutta University). Selected pieces only.

The following books are recommended to indicate the standard up to which students will be expected to have read :—

Gupta, Maithilisaran. Gurukul.

Sanyal, Nalinimohan. Uchcha Vishayak Lekhmala (Ramnarayan Lal, Allahabad).

Varma, Ramchandra. Achhi Hindi.

Singh, Kumar Raghubeer. Shesh Smritiyan.

ADDITIONAL PAPER IN ALTERNATIVE HINDI

(To be taken up by the candidates who take up Hindi as Alternative Vernacular)

Books recommended

(*a*) History of Literature .. .. 50 marks

Misra, Bandhu. Hindi Sahitya ka Sankshipta Itihas (published by Ganga Pustak Mala, Lucknow).

(*b*) Translation from English into Vernacular .. .. 15 marks

(*c*) Composition .. .. 15 marks

(*d*) Grammar .. .. 20 marks

ASSAMESE

TEXT-BOOK

Prose

Lekharu, Upendrachandra (compiled by). Katha Sahitya (the whole book).

Poetry

Sarma, Lakhaswar (compiled by). Kabita-Kunja (3rd edition).

Sankardeo, Balichalan (published by Tirthanath Goswami).

ADDITIONAL PAPER IN ALTERNATIVE ASSAMESE

(To be taken up by the candidates who take up Assamese as an Alternative Vernacular)

Books recommended

(*a*) History of Literature .. .. 50 marks

Bezborua, D. N. Assomia Bhasa Sahityar Buranjee.

Neog, Dimbeswar. Asomia Bhasar Sahityar Buranjeet Bhumiki.

For reference—

Barthakur Kumudeshwar, Ratna Kaumudi Part I.

(*b*) Translation from English into Vernacular .. .. 15 marks

(*c*) Composition .. .. 15 marks

(*d*) Grammar .. .. 20 marks

URDU

TEXT-BOOKS

Intermediate Urdu Selections (1945 edition, published by the Calcutta University). The following pieces are to be read :—

Prose

Selections from—(1) The Yadgar-i-Ghalib, pp. 1-25 ; (2) Quadim Sayyahani Hindusthan, pages 25-49 ; (3) Delhi ka Ik Yadgar Musha'ara, pages 75-133.

Poetry

Selections from—(1) Anis, pages 135-145 ; (2) Mir, pages 151-172 (3) Shad, pages 172-182 ; (4) Wahshat, pages 200-215 ; (5) Iqbal, pages 215-236.

Recommended for General Reading—

Nasir Husain Khayal. Mughal aur Urdu.
Shibli. Al-Mamun.

ADDITIONAL PAPER IN ALTERNATIVE URDU

(To be taken up by the candidates, who take up Urdu as Alternative Vernacular)

(*a*) History of Literature .. .. 50 marks
Tarikh-i-Adabi Urdu (published from Hyderabad, Deccan) Parts II and III (dages 61-120).
(*b*) Translation from English into Vernacular .. .. 15 marks
(*c*) Composition .. .. 15 marks

Book recommended :—

Urdu Grammar and Composition by Muhammad Husain Khan (published from University Book Dept, Delhi, 1940).

d) Grammar .. .. 20 marks

Book recommended :—

Urdu Grammar and Composition by Muhammad Husain Khan (published from University Book Dept, Delhi, 1940).

URIYA

TEXT-BOOKS

Prose

Senapati, Phakirmohan. Mamu.
Kar, Visvanath. Vividha Prabandha.

Poetry

Ray, Radhanath. Usha.
Meher, Gangadhar. Tapasvini.

MAITHILI

TEXT-BOOKS

Vidyapati Padavali (revised edition by Ganganand Sinha).
Manobodha. Krishna Janma (edited by Umesh Misra).
Maithili Navina Sahitya (Prabuddha Maithili Samaj).
Jha, Ramnath. Udayana-Katha.

NEPALI

TEXT-BOOKS

Prose

Brigadier Colonel S. P. Thapa. Shaibya Harischandra.
Rudraraj Pandey. Prayaschitta.
Katha-Kusum (Nepali Sahitya Sammelan, Darjeeling).

Poetry

Paudyal, Pandit Leknath. Padya Sangraha, Part II.
Pandit, Raghunath. Sundar Kanda Ramayan (Nepali Sahitya Sammelan, Darjeeling).
Mukunda, Indira. (Nepali Bhasa Prakashini Samiti, Kathmandu, Nepal).

Grammar recommended—

Sarma Pandit Somnath. Madhaya Chandrika.

Books recommended for General Reading—

Devkota, Lakshmiprasad: Sarada Granthabali, Part II
Singh, Rupnarayan. Bhramar.
Naradev—Motiram Ko Jibancharitra.
Ram Shah. (Nepali Sahitya Sammelan, Darjeeling).

BURMESE

TEXT-BOOK

Ta yok Thanyauk Mawgun : Pyinsa Papi Yagan ; Yesaygo Siyindon Kyabin Tayaza, I.

TELUGU

TEXT-BOOKS

Subbaraghava Kavi Vidwan. Swarochishudu. (Jupiter Trading Co., 174, Rasappa Chetti Street, Madras).
Vovilla Ramsastri (ed. by). Manucharita (V. R. Sastrulu & Sons, Madras).
Raja Gopala Rao Tekumalla. Kanakavalli.
Dronamraju Setaram Rao. Rasaputra Vijayam (Saraswati Book Depot, Bezwada).
Bhogaraju Narayanmurti. Chandragupta, (V. R. Sastrulu & Sons, Madras).

KHASI

TEXT-BOOKS

Radhon Singh Berry. Ka Jingeneng Tymmen, Parts I and II.
Dr. H. Lyngdoh. Ki Syiem Khasi Bad Synteng.
Primrose Gatphoh. Sawdong ka Lyngwiar Dypei.
G. Costa. Ka Riti Jong Ka Ri Laiphew Syiem, Vol. I

SINHALESE

TEXT-BOOKS

Amawatura, Chapters VIII and IX only.
Ummagga Jatakaya, up to the end of Udayana Prasana.
Selalihini Sandesa, Verses 1 to 50.
Ven Pt. W. Sorata Nayakathera. Katha Tarangini.

MANIPURI

TEXT-BOOKS

Singh, Khwairakpani Chaoba. Wakhalgi Ichen.
H. H. Moharaja Singh, Bodhchandra. Singel Nachom.
Singh, A. Devendra. Moirang Thoibi.

TAMIL

TEXT-BOOKS

Iyer, T. A. Swaminatha. Viveka Chandrika, Part III.
Pilai, S. Sivagnanam. Kambha Ramayanam, Balakanda (Summary)
Thirukurul (First 100 stanzas). Nanool Ezuthathikaram (Macmillan & Co.).

MALAYALAM

TEXT-BOOKS

Padyapadavali, Part VII (published by B. V. Book Depot, Trivandrum)
Vadakkumkoor Raja Raja Varma. Sri Kalidasar.
A. Narayana Puduval. Kerelaputram (Kamalalaya Book Depot, Trivandrum).

KANARESE

TEXT-BOOKS

Poetry

Hakki Harutide, edited by D. R. Bhandre and published by Jayakarnatak Mandal, Dharwar.

Iyengar, M. V. Tavare.—(Satya Sadhana Pustak Bhandar, Bangalore City).

Somnath. Akrura Charita, Chapter V (Government Central Book Depot, Bangalore).

Kannadada Bavuta (2nd edition).

Prose

Mugali R. S. Karana Purusha. (Satya Sadhana Pustaka Bhandar, Bangalore City).

Rau, B. Mangesh. Koti Cansiya (Bala Sahitya Mandala, Mangalore).

Chitradurgada Palegra Charitra.

MODERN TIBETAN

TEXT-BOOKS

Dpag-bsma-ḥkri-sin (Royal Asiatic Society of Bengal)—The whole.

Ḥgro-ba-bzam-mohi-rnam-thar (Royal Asiatic Society of Bengal).—(The first two chapters).

GUJARATHI

TEXT-BOOKS

Dhumketu's Tankha, Part I.

Narasimharav B. Divatia. Hridaya-vina.

MARATHI

TEXT-BOOKS

Prose

Bhate, Gobinda Chimaji. Prem ki Laukik.

Apte, Hari Narayan. Chandragupta.

Kelkar, N. C. Gadyaguccha, Part I.

Poetry

Tukaram. Sphuta, Abhanga, pages 47-88 (from the Navanit, Second Edition).

Ramdas. Pages 159 to 169.

SINDHI

TEXT-BOOKS

Prose

Malkani, N. R. Anar Dana.

Poetry

Lekhraj Kishinchand (Aziz). Misraji Rani.

PUNJABI (GURUMUKHI)

TEXT-BOOKS

Paper (a)—Poetry

Waran Bhai Gurdas, first 5 only.

Bhai Vir Singh. Lahran De Har.

Paper (b)—Prose

Life of Baba Nodh Singhi (Subhag Ji) Office, Khalsa Samachar Hall, Bazar, Amritsar.

PERSIAN (VERNACULAR)

Nizamuddin. Ghurar-i-Parsi (published by Abdul Qadir & Sons, Hyderabad, Deccan). The following pieces are to be read :—

Prose—pages 29-45 ; 69-116.

Poetry—pages 13-18 ; 121-160.

PORTUGUESE

TEXT-BOOKS

Prose

Eca de Queiroz. A Cidade e as Serras.

Poetry

Joao de Deus. Campo de Flores.

MODERN ARMENIAN

TEXT-BOOKS

Prose

Papazian's History of Armenian Literature, pages 633-817.

Poetry

Poetical Selections from Hai Groghner, Part II, pages 520-803.

SECOND LANGUAGES

SANSKRIT

TEXT-BOOKS

Prose

Intermediate Sanskrit Selections (latest edition, published by the Calcutta University). Pieces to be read will be selected later.

Poetry

Raghuvamsam, Cantos IV and V.
Gita, Chapter II.
Bhattikavyam, Canto II.

Note.—A fuller knowledge of the elements of Sanskrit Grammar than at the Matriculation Examination will be required.

PALI

TEXT-BOOKS

Intermediate Pali Selections (latest edition, published by the Calcutta University). Pieces to be read will be selected later.

Grammar recommended—

Balavatara (published by the Calcutta University).

One of the following—

Chakrabarti, Nilmani and Ghosh, Mahendrakumar. Pali Grammar
Sastri, Vidhusekhara. Pali Prokas.

ARABIC

TEXT-BOOKS

Intermediate Arabic Selections (Calcutta University Publication, 1943 edition) :—

Prose

(1) Selections from the Quran, pages 37-48.
(2) Selections from the Nihayatul-Arab, pages 57-80.
(3) Selections from the Kalila wa Dimna, pages 102-119.
(4) Selections from the Majanil-Adab, pages 120-145.
(5) Selections from the Adabud-Dunya Wad-din, pages 146-173.
(6) Selections from the Wafayatul Ayan, pages 209 bottom—221.

Poetry

Pages 284 bottom-289, 296-304, 312-327 (middle).

Grammar recommended :—

Ubaidullah (al-Ubaidi). A Grammar of Arabic Language (Calcutta University Publication, 1938).

PERSIAN

TEXT-BOOKS

Intermediate Persian Selections (Calcutta University Publication, 1942 edition).

Prose

Selections from—

(1) The Akhlaqi-Mushini, pages 1-39; (2) the Makatib i-Aurangzib, pages 40-50; (3) the Riyadus Salatin, pages 89-97; (4) the Tarikh-i-Adabiyyati Iran, pages 121-142; (5) the Tarikh-i-Sasanian, pages 65-73 (middle); (6) Kalila-wa-Dimna, pages 51-64.

Poetry

Selections from—

(1) The Yasufu-Zulaykha, pages 169-183; (2) Majnun-U-Layla, pages 184-194; (3) the Qasaid-i-Salman Sawdji, pages 236-246; (4) the Ghazals of Amir Khusraw pages 247-263; (5) the Rubaiyyat of Umar Khayyam, pages 274-291 (middle); (6) the Sukhanwarani-Iran Dar Asr-i-Hazir, pages 292-306.

Grammar recommended—

Maulvi Fazlul Haq. Anglo-Persian Grammar.

ITALIAN

TEXT-BOOKS

Chiesa Francesco. Racconti Pucrili.

The following pieces only:—

(1) L' acqua turbata
(2) IL tesoro nascosto
(3) IL composanto vecchio ed il campo santo nuova
(4) Alcune Zucche, un Romano, e due congli

Alesandro Manzoni, Poesie irichi (edited by Societo Editrice Internazionale—Milano). The following selections only :—

Il nome di Maria. Il Cinque Maggio.

Grammar recommended—

C. H. Grandgent. Italian Grammar (Harrap).

GREEK

TEXT-BOOKS

Plato. Apology.
Homer. Odyssey, Book VIII.
The course includes Attic Greek Grammar.

LATIN

TEXT-BOOKS

Cicero. De Amicitia, Pro Lege Manilia.
Horace. Odes, I.
The course includes Latin Grammar.

FRENCH

TEXT-BOOKS

Daudet. Letter de mon Moulin (edited by Groves and Preston) (Blackie & Son).

Watson Bain. French Poetry for Students (1928 Edition), Nos. 1-50 and 111-121.

Grammar recommended—

Blackburn and Morris. A Revision French Grammar and Composition Book (Blackie & Son).

GERMAN

TEXT-BOOKS

Lessing. Nathan der Weise.
Gottfried Kellar. Zehu Legenden.

Heine Buch der Liedet (Macmillan). The following pieces are to be read :—

Dalsazer. Neue Gedichte, 1-8, Lyrisches Intermezzo, 66-79. Aus de Harzzesie. Meergruss. Strum. Merresstille.

The course includes German Grammar.

CLASSICAL ARMENIAN

TEXT-BOOKS

Prose

Moses of Khoren's History of Armenia, Part II.

Poetry

Elishe Vardapiet Dorian's Course of Classical Armenian, Part II.

Grammar recommended—

Gafamajian (a fuller knowledge will be required than at the Matriculation Examination).

HEBREW

TEXT-BOOKS

Genesis, Chapters 15-37. Isaiah, Chapters 40-56. Psalms, 25-41. Book of Ruth.

Grammar recommended—

Davidson's Hebrew Grammar.

SYRIAC

TEXT-BOOKS

Paper I—Biblican (Peshitto Version)

The Book of Acts, Chapters VIII to XXVIII.
Psalms, Chapters XXV to XLI.

Paper II—Non-Biblican

Bar-Hebraeus, Nomo Canon, Chapter VIII, Sections I-V.
St. Ignatius—
Epistle to Polycarp.
Epistle to the Ephesians.
Epistle to the Romans.

Grammar recommended—

Robinson's Syriac Grammar (whole).

ALTERNATIVE VERNACULAR LANGUAGES

BENGALI

TEXT-BOOKS

(*a*) *Poetry Text—65 marks*

Datta, Satyendranath. Kuhu-o-Keka (Selected pieces only).
Sen, Nabinchandra. Palasir Yuddha.
Chakrabarti, Biharilal. Kabyasangraha (published by the Calcutta University). Pieces to be read will be selected later.

Rhetoric and Prosody—20 marks

Books recommended :—

Mukherjee, Amulyadhan. Bangla Chhander Mulsutra. (Published by the Calcutta University).
The following portions only.
Bangla Chhander Mul Tattwa. (Pages 116-157).

Unseen—15 marks

(*b*) *Prose Text—65 marks*

Tagore, Rabindranath. Sankalan.

Pieces to be read will be selected later.

Chattopadhyay, Bankimchandra. Kamalakanter Daptar.

Selected pieces only.

Chattopadhyay, Saratchandra. Datta.

Essay—20 marks

Unseen—15 marks

ASSAMESE

TEXT-BOOKS

(*a*) *Poetry Text*—65 *marks*

Chakrabarti, Kabiraj. Sakuntala (edited by D. Barkataki).
Debi, Nalinibala. Shandiar Sur.
Hatbaruah, Bireswar. Judha Khetrat Ahom Ramani.

Rhetoric and Prosody—20 marks

Unseen—15 marks

(*b*) *Prose Text*—65 *marks*

Bhattacharyya, Kamalakanta. Kah Pantha.
Bardaloi, Rajanikanta. Manomati.
Phukan, Nilmani. Sahitya-Kala.

Essay—20 marks

Unseen—15 marks

HINDI

(*a*) *Poetry Text*—65 *marks*

Gupta, Maithili Saran. Siddha Raja.
Tripathi, Vishwanath. Kavyanjali (Gopal Publishing House, Patna).

Rhetoric and Prosody—20 marks

Unseen—15 marks

(*b*) *Prose Text*—65 *marks*

Hindi Nibandhamala, Part II (Indian Press, Allahabad).
Sharma, Brajbhushanlal. Jijnasa.
Desh Darshan. (Ramnarain Lall, Allahabad.)

Essay—20 marks

Unseen—15 marks

URDU

TEXT-BOOKS

(*a*) *Poetry Text*—65 *marks*

Manazir-i-Qudrat, by Illyas Barani, Vol. I (published by the Muslim University, 1934). The following pieces only :—

(۱) نمود صبح - (انیس)
(۲) جلوۂ سحر - (جوش)
(۳) گرمي کي شدت - (انیس)
(۴) کثرت بارش - (میر)
(۵) بادل کا پھٹنا - (شوق قدوائی)
(۶) شب ابر - (آزاد)
(۷) برکھارت اور پردیس - (حالي)
(۸) برسات کي اُمنگ - (حسرت و حالي)
(۹) شدت سرما - (سودا)

Rhetoric and Prosody—20 marks

Prosody—Books recommended :—

(1) Jadid Ilmul—Aruz by Prof. A. Majid, M.A. (Published by Ram Narain Lal, Allahabad.)

(2) Surur-i-Kayfi by Maulvi M. Munir. (Available from Haji M. Said, Wellesley Street, Calcutta).

Unseen—15 marks

(*b*) *Prose Text—65 marks*

Sirat-i-Aisha by S. Sulayman Nadwi, pages 7-90 (omitting Arabic quotations).

Essay—20 marks

Unseen—15 marks

HISTORY

Books recommended to be used in studying the subject in accordance with the Syllabus :—

Paper I—History of England (from the Earliest to the Present Times)

Warner, G. T. and Martin, C. H. K. The New Ground Work of British History, 1943 edition.

Tout, T. F. An Advanced History of Great Britain (Longman's Historical Series for Schools, Book III).

Paper II—History of Greece and Rome

The History of Ancient Greece from the Earliest Times to the Roman Conquest, 146 B.C. and the History of Rome from the Earilest Times to the Extinction of the Western Empire, 476 A.D.)

Bury, J. B. History of Greece for Beginners.

Cary, M. A History of Rome down to the Reign of Constantine (Parts E & F).

Wells, J. A Short History of Rome.

Or

Paper II—(a) A Special Period of the History of Hindu Colonial Expansion and (b) A Special Period of the History of Islam Outside India

(*a*) *A Special Period of the History of Hindu Colonial Expansion*

(*A General Survey of the Period from the 4th to the 13th Century A.D.*)

Chatterji, Bijanraj. Indian Cultural Influence in Cambodia.

Chatterji, Bijanraj and Chakravarti, Niranjanprasad. India and Java (omitting the Sanskrit Inscriptions).

Ray, Niharranjan. Sanskrit Buddhism in Burma (Introduction and Chapters V and VI only).

(*b*) *A Special Period of the History of Islam Outside India*

(*Period—A.D. 622-1092*)

Ali, Ameer. A Short History of the Saracens.

Lane-Poole, S. Moors in Spain.

Bartold, V. V. Mussalman Culture (translated from the Russian by Shahid Suhrawardy), Chapters II-IV.

N.B.—Candidates are required to have a knowledge of Historical Geography.

LOGIC

Books recommended to be used in accordance with the prescribed syllabus (latest editions only are to be used) :—

*Carveth Read. Logic—Deductive and Inductive.

Stebbing, L. S. Modern Elementary Logic.

Sen, Kalidas. Elements of Logic—Deductive and Inductive.

Sengupta, N. N. Ground Work of Logic, Parts I and II.

Ray, B. N. Text-books of Deductive Logic and Inductive Logic.

Mitra, A. C. The Principles of Logic—Deductive and Inductive.

Thomas, R. R. Students' Logic—Deductive and Inductive.

*The book marked with asterisk is specially recommended.

MATHEMATICS

No text-books are prescribed. The subject is to be taught in accordance with the Syllabus prescribed in the Regulations.

The following books are recommended :—

Mookerjee, Asutosh. Geometry of Conics.

Ganguli, S. K. Elementary Conics.

Pal, Sunitikumar. Geometry of Conics.

Nath, R. G. Intermediate Geometry.
Loney. Elements of Statics and Dynamics.
Das and Sen. Elementary Statics and Dynamics.
Banerjee, G. Dynamics.
Das and Mukherjee. Intermediate Dynamics.
Basu, K. and Karmakar, S. Intermediate Course of Statics.
Biswas and Mookerjee. Elementary Statics.
Basu, Syamacharan. Plane Trigonometry.
Mukherjee, P. B. and Ghosh, A. L. Plane Trigonometry.
Ghosh, Charuchandra. Plane Trigonometry.
Ghosh, Devaprasad. Plane Trigonometry.
Das, B. C. and Mukherjee, B. N. Intermediate Trigonometry.
Das, B. Elementary Trigonometry.
Basu, K. P. Algebra, Vol. II.
Ghosh and Mukhopadhyay. Intermediate Algebra.
Ray, Chintaharan. Intermediate Algebra.
Ganguli, S. M. and Mukherjee, B. N. Intermediate Alegbra.
Chakravorti, J. C. Intermediate Algebra.
Dhar, C. K. Conic Sections, Co-ordinate and Solid Geometry.
Mukherjee, Gangadas. Conic Sections with Co-ordinate and Solid Geometry.

ELEMENTS OF CIVICS AND ECONOMICS

Books recommended to be used in accordance with the prescribed Syllabus (latest editions only are to be used) :—

Ghosh, P. C. Elementary Economics, Parts I and II.
Penson. Economics of Every-day Life, Parts I and II.
Banerjee, P. N. An Introduction to the Study of Indian Economics.
Lahiri and Banerjee. An Introduction to the Principles of Civics.
Joshi, G. N. Indian Administration.

COMMERCIAL GEOGRAPHY

Books recommended to be used in accordance with the Syllabus (latest editions only are to be used) :—

Paper I

Dasgupta, A. Economic and Commercial Geography.
Stamp, L. D. A Commercial Geography.

Paper II

Mukherjee, B. B. Economic and Commercial Geography of India.
Sengupta, B. N. Commercial Geography of India.
Sengupta, B. N. Text Book of Economic Geography.

Atlas

Philips. Commercial Atlas of the World.
Philips. New Modern School Atlas of Physical, Political and Commercial Geography.

COMMERCIAL ARITHMETIC AND ELEMENTS OF BOOK-KEEPING

Books recommended to be used in accordance with the prescribed Syllabus (latest editions only are to be used) :—

Cropper. Elements of Book-keeping.
Gupta, R. Commercial Mathematics.
Norries, P. W. Principles and Practice of Commercial Arithmetic (Sir Isaac Pitman & Sons).
Sengupta, S. Commercial Arithmetic.

PHYSICS

Books recommended to be used by students in studying the subject in accordance with the Syllabus (only the latest editions are to be used) :—

Houston, R. A. Intermediate Physics (Longmans).
Perkins, Henry A. A Course of Physics (Blackie).
Basu and Chatterjee. Intermediate Physics.
Raychaudhuri, S. C. Outlines of Intermediate Physics.
Browne. Sound.
Watson. Elementary Practical Physics.
Hadley, H. E. A Class Book of Magnetism and Electricity.
Ghosh, K. P. Text-book of Physics.

The following books may also be consulted :—

Theoretical

De, R. K. Introduction to the Study of Physics (Sound and Heat only).
Hutchinson. Heat.
Moore. Intermediate Physics.
Glazebrook and Poyser. Magnetism and Electricity.
De, R. K. Magnetism and Electricity.

Practical

Black and Davis. New Practical Physics.
Log, L. Model Experiments in Physics.
Ganguli, S. N. Practical Physics for I.Sc. Students.
Mukherjee and Dhar. A Text-book of Practical Physics.
Mandal, T. An Intermediate Course of Practical Physics.
Sinha, D. B. Intermediate Practical Physics.

CHEMISTRY

Books recommended to be used by students in studying the subjects in accordance with the Syllabus (only the latest editions are to be used) :—

Chakrabarti, D. Intermediate Chemistry.
Md. Qudrat-i-Khuda. Laboratory Manual of Chemistry for Beginners
Mitra, Ladlimohan. Text-book of Inorganic Chemistry.
Partington. Everyday Chemistry (Macmillan & Co.).
Sen, H. K. Introduction to Chemistry (Elementary).
Smith. Alexander (revised by Kendall). Intermediate Chemistry.
Partington. College Course of Chemistry.
Ray, Ramanimohan. Elementary Text-book of Inorganic Chemistry.
Philbrick. Inorganic Chemistry.
Sinha, M. Practical Inorganic Chemistry.

GEOGRAPHY

Books recommended to be used in accordance with the Syllabus (only the latest editions are to be used) :—

Paper I

Jasper, H. Stembridge. The World (Oxford University Press)—subject to its being available in India.
Morrison, C. New Geography of the Indian Empire and Ceylon (Nelson, 1933).

Note—Teachers should make a note of all up-to-date changes.

Paper II

Preece, D. M. and Wood, H. R. B. Modern Geography, Book I—Foundation of Geography (University Tutorial Press, London)—subject to its being available in India.

Practical

Oxford, E. J. Senior Practical Geography (University of London, Press, 1935).

PHYSIOLOGY

Books recommended to be used by students in studying the subject in accordance with the Syllabus (the latest editions only are to be used) :—

Hill. Manual of Human Physiology.
Huxley. Lessons in Elementary Physiology.

Book recommended for consultation—

McDowal, R. J. S. Handbook of Physiology.

BOTANY

Books recommended to be used by students in studying the subject in accordance with the Syllabus (the latest editions only are to be used) :—

Datta, A. C. A Class-book of Botany.
Brimble, L. J. Intermediate Botany.

Mookerjee, H. Text-book of Botany.
Bose, G. C. A Manual of Indian Botany.
Kundu, B. C. A Text-book of Botany.

ZOOLOGY

Books recommended to be used in studying the subject in accordance with the Syllabus :—

Marshall. The Frog.
Lloyd. Introduction to Biology for Students in India.
O'Donoghue. Introduction in Zoology.
Borradaile. Manual of Elementary Zoology.
Parkar and Bhatia. Text-book of Zoology for Indian Students.

GEOLOGY

Books recommended to be used in studying the subject in accordance with the Syllabus :—

Rutley. Elements of Mineralogy (1940 Edition).
Watts. Geology for Beginners.
Smith. Minerals and the Miscroscope.

For reference—

Wadia, D. N. Geology of India.
Fox, C. S. Physical Geography.
Platt and Challinor. Simple Geological Structures.
Davies, Morley. Introduction to Palaeontology.
Bailey, Weir and McCallien. Introduction to Geology (1939 Edition Macmillan & Co.).
Davidson. Field Determination of Rocks.

BIOLOGY

Books recommended to be used by students in studying the subject in accordance with the Syllabus (latest editions only are to be used) :—

Datta, A. C. Class-book of Botany.
Parkar and Bhatia. Text-book of Zoology for Indian Students.
Lloyd. Introduction to Biology.

PSYCHOLOGY

Books recommended to be used by students in studying the subject in accordance with the Syllabus (latest editions only are to be used) :—

A. Theoretical

Paper I

Titchener, E. B. A Primer of Psychology (Macmillan & Co.).
Morgan and Gilliland. Introduction to Psychology.

Paper II

Miller. Modern Psychotherapy.
Kirkpatrick. Fundamentals of Child Study (Latest Edition, 1938), Chapters 1 to 5.
Gamble. The Animal World.

B. Practical

Collins and Drever. A First Guide to Experimental Psychology.
Tinker and Baker. Introduction to Methods in Experimental Psychology.

ANTHROPOLOGY

Books recommended to be used by students in studying the subject in accordance with the syllabus.

Paper I

MacCurdy, George Grant. The Coming of Man (The University Society New York, 1935).

Haddon, A. C. The Races of Man, pages 1-33.

Paper II

Lowie, R. H. Cultural Anthropology, Chapters I-V, XIII, XIV, XVII

Practical

For reference—

Sullivan, L. R. Essentials of Anthropometry.

B. B. DUTT,
Registrar (*Offg.*).

THE
CALCUTTA REVIEW
MARCH, 1947

BRITISH OPIUM POLICY

IV

BRITISH REACTIONS TO LEAGUE ATTITUDE

Dr. H. C. Mookerjee

The British administration was in a position to ignore the National demand put forward through the Congress to restrict the production of opium to medical and scientific requirements only for the ease with which it had suppressed the Non-Co-operation Movement had convinced it that this organisation had not yet acquired that revolutionary strength which would enable it to emerge triumphantly in any struggle it might launch in the immediate future. It could not, however, afford to defy international opinion as voiced through the League of Nations.

From what has appeared above, it is evident that the United States had pressed for the cutting down of the production of opium to the medicinal and scientific needs of the world as the only satisfactory way of preventing the smuggling of Asiatic opium to the west where it was used for the manufacture of habit forming drugs like morphine, heroin, etc., for euphoric purposes.

A consideration of the situation which had emerged after the signing of the Opium Convention of 1925, referred to in some detail elsewhere, will make it clear that there were three principal ways in which the British administration could forestall criticism. The first of these was to adopt measures for stopping or appreciably diminishing the smuggling of Indian opium, the second to take steps to discourage opium smoking, that being the particular form of

addiction to eradicate which the League of Nations had been bending nearly all its energies from the beginning of its existence, and the third to satisfy international opinion that there were very good reasons why opium eating, so far as India was concerned, could not be stopped. It is proposed to show how all these methods were adopted by the British administration to placate international opinion.

The efficiency of the machinery established for controlling the production of British Indian opium was such that it could be said with justice that little, if any, of it was available for smuggling. Such a claim could not, however, be made so far as the so-called Malwa opium produced in the Indian States was concerned. Repeated seizures of it in our sea-ports and also on board ships leaving our shores were convincing proofs of the smuggling of this opium on a fairly large scale. As the India Government had no right to regulate the amount of opium produced in the States, what was left over after the requirements of their peoples had been satisfied and the quantities required by the Opium Department supplied, found an outlet in the contraband trade.

Lord Irwin called a Conference in May, 1927, of the representatives of the India Government and those of the opium-producing Indian States where he explained the awkward situation in which the British administration found itself due to its inability, through no fault of its own, to fulfil its international obligations. Certain concrete suggestions made by him were discussed after which came the appointment of a three-man committee to consider the opium problem as it affected the participating Indian States. Its report was submitted towards the end of the official year, 1927-28. It was not published promptly or even within any reasonable time after it had reached the hands of the administration. Neither was any action taken on the plea that this would be done after Government had received the report of the Butler Committee on the relation of the Indian States to the Central Government. When the latter came out, it scarcely made any reference to the problem. The action of the Viceroy, however, had the immediate utility of convincing the world that the British administration had every desire to co-operate with the League of Nations to discourage drug addiction in the west through its efforts to put down the smuggling of Indian opium.

Commenting on the *per capita* annual consumption of opium which, according to the report submitted to Parliament amounted in 1923-24, to 26 grains which, by the way was more than three and

a half times the quantities regarded as normal by the League of Nations, it was observed that this so-called low consumption was due to the fact that " opium is rarely smoked in India." The next annual report amplified it into the declaration that " except in Burma and Assam, opium smoking is a rare practice " because " it is considered disreputable " (India in 1924-25, p. 271). In the report for 1925-26, the list of places where excessive opium smoking was prevalent underwent a further expansion, as is clear from the following extract from page 250 of *India in* 1925-26.

" Opium smoking is known in Bombay and a few other very large cities, but nowhere, save in Burma and Assam, does it attain any appreciable dimensions."

The annual reports for the next three years 1926-1929 are silent as regards the extent of this vice. *In India in* 1929-30, however, we find the following :

" Except in Burma, Assam, Orissa and Calcutta, the actual smoking of opium,.. is not a general practice, although it does occur."

In the next report the list was further extended by including " towns " in it.

All these facts have been placed before the reader to prove that though, with the taking of greater interest in the problem, it was recognised that opium smoking was more largely practised than had been realised previously, it was indulged in by a small proportion of opium addicts in India. It may therefore be said that while the habitual use of the drug so far as China was concerned took the form of smoking, in India the typical vice that of eating it.

It may also be said that the Hague Opium Convention had been entered into to suppress opium smoking to which the attention of the west had been drawn on account of its wide prevalence to China and the Far East mainly by the United States. On account of reasons stated elsewhere, nothing had been done so far as the equally injurious vice of opium eating. predominant in India, was concerned. Under these circumstances, it was not at all difficult for the British administration to adopt measures to discourage or restrict opium smoking in our motherland thereby maintaining its prestige before the civilised world, at the same time, suffering minimum reduction in revenue from this source.

Without entering into details, it may be said that the Provincial Governments, at the initiative of the Central Government, took up the consideration of legislation aimed at the control of opium smoking

Laws of varying degrees of stringency were passed by them so that in India proper, by the beginning of 1930, the Governments of the Punjab, the United Provinces, Central Provinces, Bihar and Orissa, and Assam had passed legislation to control opium smoking. In the rest, the import, export and sale of prepared opium were penal offences. The maximum limits of possession varying between 1 and 1 tola allowed to individuals and between ½ and 2 tolas allowed to two or more persons had been prescribed. Lastly opium smokers were bound under law to prepare smoking opium for their own use from opium lawfully in their possession.

At a later stage, smoking was placed under severer restrictions. It was prohibited in the plains districts and in certain areas in the Khasia and Jaintia hills in Assam. In the Central Provinces also it was forbidden altogether with effect from June, 1932. With effect from the same month next year, licensing of opium smokers came into effect in Bengal.

The vigilant watch maintained on the non-medical consumption of habit-forming drugs by the League of Nations, and the constant flow of criticism of the opium policy of the British administration in India in regard to the internal consumption made in so uncomfortable that though under the Montagu-Chelmsford Reforms its distribution was one of the so-called "transferred" subjects and, as such, the responsibility of Indian Ministers, the Central Government issued a circular in November, 1924, to the local governments and administrations in which, among other things, the need for joint action for discouraging the doping of children and reducing excessive consumption in certain areas was pointed out. Correspondence on the matter followed and after an All-India Conference of Indian Excise Ministers held in October, 1926, the India Government addressed all the local administrations suggesting among other things the appointment of Committees in conduct inquiries in "black spots" and the application of a system of rationing and registration of opium eaters in them.

After these reports had been received, Lord Irwin's Government called an official All-India Conference on the 8th May, 1930, to ascertain whether the allegation that there were certain areas in British India where the use of the narcotic was abnormally large was borne out by facts.

This Conference after examining the reports of the Provincial Committees referred to previously and consulting the reprsentatives

of the different Provinces who had been sent mainly because of their personal knowledge of the problem, discussed in detail the opium situation in the different areas selected for investigation. The conclusions at which it arrived were that there was excessive consumption in Calcutta and certain parts of Assam and that it was necessary to institute further enquiries in Ferozepore District in the Punjab and in Orissa as conditions there were far from satisfactory. It was also found that though what might be regarded as consumption in immoderate quantities was to be found in many places, " there were simple explanations showing harmless causes " for it.

The Conference recommended that the policy of high prices, reduction in the number of shops and restriction of the limit of sale and personal possession which had proved effective in diminishing consumption should be persisted in. Propaganda and welfare work were recommended for discouraging the administration of opium to children ; no suggestion for stopping it by legislation found favour. Lastly, registration or rationing of habitual users was not accepted thus leaving the way clear for the creation of fresh addicts.

Though the Conference would not admit that the internal consumption of opium was excessive, in any except a few definite areas, its critics did not fail to draw comparisons between the per capita consumption of opium in India and that in other countries which, like India, were members of the League of Nations. They pointed out that what was called the " Secretary of States' standard," for normal consumption namely 30 seers per 10,000 was excessive seeing that the League of Nations' standard was only 6 seers per 10,000 and it was urged that the former had been fixed so as not to discourage the non-medical consumption of the narcotic in India.

Indian View of Government Measures

Anti-opiumists most of whom were nationalists criticised the measures taken by the British administration to combat opium smoking and the excessive eating of the drug in the " black spots." As regards the former, it was held, probably not quite justly, that the legislation passed by certain Provincial Governments and the measures taken under them for reducing opium smoking as a step towards reducing the over-all quantity of opium consumed for euphoric purposes, were more or less ineffective. In proof of India, attention was drawn to the very small number of opium smokers and the amount of opium used by them as compared with the excessively

large numbers of opium eaters and the equally large quantity of opium consumed by them.

From this two inferences were drawn; First, that such efforts as had been put forth to discourage the further spread of opium smoking were dictated more by the desire to disarm criticism than to grapple with and solve the opium problem once for all, and, secondly, that the real purpose was to maintain the revenue as much as possible at the old level. It was suggested that Indian Ministers who might have been either inclined or compelled by public opium to take more effective steps to curtail the consumption of the drug had been prevented from doing so mainly because of their difficulty in persuading British officials in charge of the Finance Department to agree to such proposals.

It was also held, and probably with greater justice, that the proposal to register the opium smokers and to permit no additions to their number as introduced in some but not all the British Indian provinces while an admirable thing in its way, was no solution of the problem so long as there was no legal bar to the creation of fresh smokers by making raw opium available to them.

Expressing their dissatisfaction at the rejection of the proposal for the rationing and registration of confirmed opium eaters in the "black spots," these critics held that the system should have been made applicable not only in them but all over India because, granting for the sake of argument the correctness of the opium advanced by the British administration that opium eating in moderation inflicts little injury on the addict physically, it was an admitted fact that, even under these circumstances, his character undergoes a sure, if slow, deterioration and that his family is often ruined. It was also stressed that experience had proved beyond any reasonable doubt that the excessive consumption of the drug makes the addict a moral and physical wreck within a comparatively short time.

That India would have preferred the taking of more drastic steps was sensed by Professor H. G. Alexander who visited India and certain other opium consuming countries in the Far East in 1927-28, and who, on page 12 of his *Narcotics in India and South Asia* published in 1930, said,

"I am inclined to think that the Indians in India and the Chinese in Malaya would take more drastic action, if they had full control of the Government, than is taken by the timid Governments of to-day."

(To be concluded)

CAN WE REALLY CHECK THE PROGRESS OF SCIENCE ?*

ADHARCHANDRA DAS, M.A., PH.D., P.R.S.
Calcutta University

IT is not too much to say that the technique of modern civilization derives from science. It is true that much of the comfort we enjoy today we owe to scientific inventions and appliances. Some years ago it was definitely our view that our well-being wholly depended upon the development of the sciences. During the last World War, however, our attitude towards the progress of scientific knowledge was much disturbed. We were shocked by the destructive power of the scientific weapons which the belligerents used against their enemies. We were all the more so when two atomic bombs descended on Hiroshima and Nagasaki and made havoc of human life there. Our minds have since been stirred, and we have been wondering whither is science leading us. As a matter of fact, the leaders of the different nations of the world are now quite alive to the issue the atomic bomb has brought before mankind. It is verily this issue that has brought them closer together than ever and has inspired a world organization like UNO. There has recently been much talk, tall talk too, about the atomic bomb and atomic energy. Attempts are now being made to put atomic energy under international control. But the question of any control of atomic energy is really the question of control of the physical sciences in general and technology in particular. At the present time things have come to such a pass that we have to settle whether we should really check the progress of science. But before we can settle whether we should check science, we have to see whether it is at all possible to check the inventive genius of man.

One may think of putting a wholesale ban on scientific, and, for that reason, on all technical, or rather all technological, education. This is an extreme step. If all scientific education is in fact banned, it would be extremely hard, perhaps impossible, to keep up the present framework of our civilization. If all scientific education and technological training is now stopped, after some years there

* This is a sequel to my article "The Atom Bomb and the Future of Mankind" published in "The Calcutta Review," April, 1946.

would be an utter lack of mechanicians and technological experts. And the result would be a drift towards the primitive stage of life. Some may, therefore, suggest that we must have to retain the practical or technical aspect of science, though we must arrest the progress of theoretical science. It seems that they make a distinction between science *qua* science, as a search for knowledge, and science as an art. But what is a science? And what is an art? A science is in the broad sense a systematic study of a thing or a group of things. Each of the special sciences is a science strictly in this sense. An art, on the other hand, is a body of knowledge framed and practised with a view to attaining some end. The means of producing atomic bombs, for example, are together an art. An art like this is based on a science or several sciences. We make an art out of the body of knowledge we derive from a science or some sciences when we put it to some practical use. Now the problem is whether it is possible to separate between a science and the corresponding art and whether we can discard the science and retain the art.

If we can at all retain the art, that is to say, only the technical side of science or sciences, we cannot possibly achieve the end in view. We want to check science, because we want to prevent any further harm science can possibly do to us in future. A sinister possibility, however, yet remains in what we seek to retain of the sciences. Truly speaking, no harm to humanity proceeds straight from any theoretical science. Science is search after truth and knowledge, and, as such, is nothing contrary to human nature, which is rational. It all depends on us what can be made of science or scientific knowledge. The thirst for more and more knowledge goaded some physicists to split the atom. Nuclear fission opened an opportunity to some evil geniuses; they made use of the energy released out of the atom for diabolical purposes. They made out of it the most destructive weapon the world has ever seen. Anyway, even if we stop up the source of further scientific knowledge, we cannot have any guarantee against monstrous development which is yet possible in the domain of technology. The find of knowledge the physical sciences have up till now placed at our disposal contains immense possibilities. Man's creative genius may manipulate that knowledge and therewith raise evils that we cannot yet foresee. The whole thing then turns on the creative power of man. But how to put a curb on it?

Some may point out that the evil genius of man can well be curbed by some agency working under the aegis of the UNO. The UNO

as an international organization is not yet well-established. It is in the making. It is not yet a compact body based on a secure foundation. Granted that the UNO is an effective and efficient world organization, we cannot see how we can prevent anyone from secretly forging weapons that may threaten humanity. However efficient the instrument of international inspection and control of the scientific centres of the world may be, it is quite thinkable that some experts in some secret corner of the globe are planning to produce a missile infinitely deadlier than the atomic bomb. Who knows whether some are already engaged in such an evil project? In the face of such a possibility it is far better to keep the path of science open than to block it. In that case we may be at liberty to think of a measure and a countermeasure in the matter of possible warfare. Certainly science should develop in the way of protecting humanity against possible annihilation, not in the way of annihilating it. In the last War Hitler and his associates were secretly forging their rockets and robots. Could the Allies know of the German project before, they would have set about designing adequate defence in time. So we see that the move for world disarmament and for control of atomic energy involves a grave fallacy. Disarmament and control of atomic energy and all that would indeed minimize the possibility of further war, but cannot bring us absolute security. Some evil may still be brewing somewhere far beyond our knowledge and control, and may one day take the world by storm. This possibility we cannot yet eliminate. It is then better to suspect and be wide-awake than to be falsely complacent. We must, therefore, leave science to progress on its own lines. We have at the same time to bring about such a state of things the world over that there would be no chance of scientific knowledge, however developed, doing any harm to humanity. We can see what scientific development means. It in fact means graver danger to mankind. But there is no help. As we have seen above, any check of science portends still graver danger to us. Each of the ways has its evil. We choose the lesser of the two. If we are to perish, let us perish with full consciousness and knowledge. We should not allow ourselves to be stampeded into destruction. On the other hand, if we be true to our nature, we have not to perish. But what is our essential nature? How are we to be true to it?

Ordinarily we say that we are rational beings. Some say that we are rational animals. But it is an old rotten idea that our nature

is rationality *plus* animality. It is absurd to think that each one of us is half rational and half animal. In none of us there are such two parts. We indeed eat, sleep and procreate. But we do not eat as animals eat; we do not sleep as animals sleep; nor do we procreate as animals procreate. Between us and animals there is an essential difference. And this difference is due to the fact that animality in man is moulded in a peculiar way through the emergence of a new quality which is rationality. We transcend mere animality. All this is attested by the sense of personality we possess. Everyone of us is conscious of himself as a person, as an end in himself. This we seek to realize through society and the state. Society and the state are only two means to man. Now if it is found that national states retard rather than help our progress, we must go beyond nationalism and narrow social life and build a world state in which the different nations, and, for that reason, all men will be bound to one another by the ties of fellow-feeling, sympathy and friendship. That would be a stage of civilization at which creeds, colours, and nationalities would not cover from our view the self-identical nature of humanity. All this may sound Utopian. But there is no other way out of the *impasse*. We must have to give the idea of world state, however visionary at first blush, a material shape. Society, as we know, has two aspects, physical and ideal. The physical basis of society is the population and its ideal side is the social mind. We may well speak of such things as social body and social mind. The individuals that form the social whole constitute the social body, and the common stock of ideas, feelings, beliefs, customs and ideals constitute the social mind. Though the social mind is not anything apart from the individual minds, yet the social mind is not an abstraction; it is concrete and real and exists in the individual minds. Out of the social minds of the different socieities a world mind is now to evolve. In fact, humanity is now in travail. It is to get into a world-wide embodiment. There are signs that politicians representing different nations and states are at present busy building the body of the coming world state. A nucleus in the shape of the UNO has already formed. If it is now properly taken care of and nurtured, it would in due course develop into a living organism with a mind. Let us cull together all that is best in the different cultures of the world and contribute with our actions and ideas towards this new birth of civilization.

SOCIAL FRANCE IN ROSTAND'S "CYRANO"

INDIRA SARKAR, M.A.

THE DRAMATIC ART OF ROSTAND

ONE of the greatest dramatists of France after Victor Hugo is Edmond Rostand (1868-1918). This modern playwright is indeed a remarkable dramatic poet of all times. During World-War II (1914-18) he was lionized as much in England as in France. Some works of his have a uniqueness of their own, for his themes have French authors and poets of past centuries as *dramatis personae*. This is something unusual. If in modern times an English writer of dramas would deal with Chaucer or Marlowe he might be compared to Rostand. This novelty of subject-matter introduced by Rostand adds a special charm to his name and reputation.

In *Les Romanesques* (1894) we get a fancy reminiscent of Shakespeare's *Romeo and Juliet*. Pereinet is a poet and the play glorifies idealism and enthusiasm. It is full of playful wit. *La Princesse Lointaine* (1895) is a tragedy in which the hero is a poet as well. Here we find a sublimation of love.

A wrothy figure for his art was the eccentric (17th) author, Cyrano de Bergerac, a contemporary of Moliere and author of *Le Pedant Joue*. The drama bears the name of the author, *Cyrano de Bergerac* (1897). *Chantecler* (1910) is his last drama. The hero here too is a poet and artist of the first rank. Besides, a religious drama we get in *La Samaritaine* (1897) and a story of patriotism in *L'Aiglon* (1900).

The subject-matter of *Cyrano* is 17th and so he makes his characters move in a C.17th " milieu " and speak in the C.17th style. Roxane, the heroine, is a " *precieuse* " through and through. The social life of a C.17th theatre is graphically exhibited. The qualities of Rostand as an objective dramatist are very manifest in the short and characteristic observations and conversations. We see at once the difference between him and the great C.17th dramatists like Corneille, Molière and Racine. In the perspective of Rostand they should appear to have been less dramatists than poets.

The classical movement is exhibited in the language employed by Ragueneau and his customers, the poets, the reference to patrons, the love of duelling and in the literary duel about Don Quixote for the hand of Roxane. Roxane's *preciosite* is described in detail. She wants to love a man who is handsome and poetic at the same time. So we see her swayed and moved by conflict of passions. This conflict is also noticed in the hero, Cyrano, who loves her, but who is not loved in return because of his ugliness. Not less is the conflict evident in Christian, who is handsome and is loved by Roxane but who knows his defect in intellectual and poetic fields. This conflict of emotions forms the *Leitmotif* of the play. Rostand knows how to handle the matter cleverly. Besides, the balcony scene, the marriage scene and the arrival of the coach in the battlefield are all fantastic they are romantic in idea and recall to us instances of disguise scenes in Shakespeare. Rostand is master in the craftsmanship of blending the classic with the romantic without confusion and disorder.

The Merits of "Cyrano"

The widespread appreciation of *Cyrano* is due to many factors. A principal force in popularizing it was the theatrical *milieu* of Rostand's public. The theatre-goers were tired of "free theatres" and naturalist romances. Many were disconcerted with "symbolism" and were thirsty for the theatre such as would be without defence against artifice. Others were immersed in the spirit of the boulevard and yet were ready to enjoy the idealistic eloquence of drama in verse. It was because of this atmosphere that *Cyrano* was applauded with general enthusiasm. It was hailed by everyone as a new *Cid* and was regarded "*beau comme le Cid.*" Something of the romantic spirit was in evidence in its make-up.

Cyrano possesses a combination of merits enjoyed by an audience of the most diverse tastes. It has a marvellous display of verve, theatrical hits, gallantry, love, emotion and history. The wealth of subtle versification is conspicuous. Here we find the "*precieuse*" and the spiritual in harmony.

The style of *Cyrano* has many outstanding qualities. It contains verbal ingenuity coupled with adroit suppleness often we come across poetic windfalls. Its uniqueness lies in the fact that there is transition from the artificial to the real in these verses. The false varnish of

préciosité is broken. This *preciosite* had become so prominent in every day life and literature that a break from it was looked upon as the mark of a new dawning era. The love story in the drama is revealed in a simple and genuine way. Rostand was master of the ridiculous metaphors commonly employed in *préciosité* and knew like Molière or Corneille how to furnish occasions for the bandying of words between the speakers. In his dialogues he has subtle allusions to the works of Cyrano about the Moon and the Sun. The words and phrases he uses are sometimes those of C.17th France and the spelling likewise is once in a while of the same period. No drama written in the C.19th depicts C.17th life more clearly than *Cyrano.*

Romantic Society

The *milieu* is classic and yet it is interesting to note that the hero, Cyrano, is the embodiment of romanticism. His idealism, pure and undefiled, finds expression in the following lines :—

> " But who fought ever hoping
> for success?
> I fought for lost cause and
> for fruitless quest."

Perhaps this inconsistency arising out of a C.17th surrounding and a C.19th hero can be ascribed, to a certain extent, to the personality of Rostand himself. As we know, real art in writing consists in maintaining no barrier between the author and his subject matter. It was quite probable that Rostand's own romantic ideas penetrated his drama while he was handling the hero, Cyrano. Occasionally he escaped from the C.17th subject-matter and wove C.19th elements of romanticism into his play. It is for this double influence that *Cyrano* holds such a high place in literature today. This drama enables us to see at a glance the tendencies and thoughts of two periods side by side. This no doubt was a difficult task to accomplish.

Cyrano is in love with his Roxane who however does not love him but loves Christian. As Cyrano is a friend of Christian he is prepared to protect him with all his might. Cyrano wants Roxane to be happy and if he can make her so by allowing Christian to love her he is generous enough to step aside and love her from afar. This is a kind of self-sacrifice unknown and rare in life and literature. This rarity is a mark of " romantic society." One of the traits in romanticism is the love of the vague and the unreal. This kind of love is out of the way or Utopian and hence it is romantic.

In Act III, scene 6, we find a very original artifice conceived by Rostand in the intrigue of co-operation between Cyrano and Christian *vis-a-vis* the love of Roxane. On the moonlit night when Roxane is standing on the balcony listening to the declaration of love from Christian underneath, Cyrano has the task of prompting him word for word. The dullard cannot speak for himself. Then after a while Cyrano finds that promptings do not go far enough. He takes the place of Christian and gives vent to love in genuine lyrical expressions. It is curious that Roxane believes that it is still Christian that is speaking. This has a comic effect on the audience. Nor is this all. Cyrano not only pushes Christian in the background but finally wins over the heart of Roxane. At this stage Christian becomes enthusiastics enough to beg Cyrano to ask her for a kiss. The kiss is taken by Christian. These Cyrano-Christian intrigues remind us somewhat of the disguise scenes in Shakespeare. There the audience knows the disguise and enjoys the fun while the characters themselves are unmoved.

In Rostand we find that Roxane is entirely unconscious that two persons are speaking to her. The audience is fully aware of this. This disguise is romantic in originality and execution.

Romantic poets love melancholy and sorrow. The self-sacrifice of Cyrano verging on martyrdom for his friend is one of the strongest features in his personality. This life-long disguise is romantic in conception.

The entire artifice adopted by Cyrano to prevent De Guiche from meeting Roxane before she is maried off to Christian is romantic in idea as well as in form. It is quite natural for such a hastened marriage to appear strange and inconceivable to us. We feel that Rostand's society is romantic after all. The interhuman relations conceived by him do not keep to realities and probabilities. The situations created by him are however attractive and of course original. The unreal can also be effective if the characterizations and sentiments evoked are real.

The story of Roxane's meeting De Guiche and the Cadets in the battlefields after passing the Spanish lines is pure romance. The Spaniards were so delighted to see such a pretty French woman smiling at them and begging to be allowed to see her lover that they allowed her to pass the lines with a salute and a cheer. Roxane's coachman is Ragueneau the pastry cook. His coach is banquet table in disguise. The cushions are made of cake, the handle of the whip

from sausage, and the lanterns from other eatables. This unexpected feast provides enormous fun and mirth as well as curiosity and wonder. The audience should appear to be suddenly transported to a fairy land. In all these incidents we are struck by the " light that never was on sea or land."

Finally, profound irony is perceptible in Roxane's declaration to Christian that she now loves no longer his beauty but his soul. For Christian this is a terrible tragedy because he knows that the soul of which she speaks is not his but Cyrano's. The tragedy, however, can be felt only by the audience. To Christian himself there is no question of disappointment and sorrow because he is as friendly to Cyrano as the latter is to him in regard to Roxane's love. Indeed, in the next scene Christian goes away happily to the battle-field leaving Roxane to Cyrano.

But unfortunately Cyrano does not declare the real situation to Roxane. So up to Cyrano's death she never knows that she had really loved Cyrano's poetic talent rather than Christian's beauty. All this grief and sorrow is romantic to the last degree.

Such are some of the snapshots of " romantic society " with which a master playwright has enriched France and the world.

Classical France

Cyrano can be divided into two parts. Romantic elements characterise the last three acts. But the first two are classic in conception. The different classes of C.17th audience are seen in their usual habits and mentalities. In those days theatres did not have the modern arrangements and booking offices as today. Troopers entered without tickets. The flower-girl going around selling boquets was teased by the guardsman. At the bar there were buffet girls selling drinks and making jokes. The pages played tricks on the audience and thus spent their leisure hours. The pickpocket taught his boy the art of stealing without being caught. The burgher with his son felt out of place in such an indecent gathering. The hall used to remain unlit for quite a long time. The people of the nobility sat in different rows. They discussed all the *précieuses* that were present and helped themselves to drinks. The poor class gossiped about the *élites* that were attending the performance. A page removed the wig of one of the burghers and the audience laughed at the baldness of the man. Cyrano had a personal rivalry with the actor Montfleury. He compelled him to leave the stage after giving him

a severe threat. Such unruly behaviour would not be possible now. These small items portray in a vivid manner the manners and customs of the classical society in France.

One of the qualifications for a hero was his capacity to fight. Cyrano is a born fencer and wrestler. He is a medieval hero for he helps the weak, the undefended and is of assistance to ladies in trouble.

Rostand has reproduced the entire spirit of the Renaissance in the restaurant scene. Raguenau writes verses in his pastry-shop. He uses the language of Malherbe and other C.17th prosodists while explaining the art of cooking.

Literary atmosphere of the C.17th is again very realistically dramatized. The love rivalry between Cyrano and de Gauiche is presented in the background of a " poet's war " about Don Quixote.

It is a well-known fact that literary men in the C.17th depended upon the favours of patrons whom they had to flatter time and again. Cyrano mentions his unwillingness to flatter any patron for the sake of promotion or financial benefit. He is determined never to pen a line that is not sprung from the heart within. He is bold and fearless. He loves to have many enemies and find everybody hating him. This is a trait of his C.17th chivalrous spirit.

Finally, Rostand delineates the characteristics of the *précieuse* of the C.17th in Roxane. She wants to love not only a beautiful person but one who is at the same time a brilliant intellectual, an artist and a poet. As a *précieuse* she is not prepared to sacrifice intellectual merit to physical beauty. Now Christian knows that he is beautiful but is equally conscious that he has no merit such as can command the love of Roxane, the *précieuse*. We notice that each one of these characters has a strong point as well as an inferiority complex. Cyrano is a duellist and a poet but his long nose renders him ugly. It is therefore possible for Cyrano to organize the intrigue between himself and Christian in regard to the common wooing of Roxane. Roxane loves the beauty of Christian without being aware that she admires the intellectual qualities of Cyrano whose love letters and words of endearment are very pleasing to her.

What is a " Précieuse " ?

Roxane is a woman of nobility who attends theatres and operas. She is young and beautiful and is admired by many people including the old Count de Guiche.

She is a *précieuse* and wants to love a man who combines in him beauty and intellect. She has been struck by the handsome appearance of Christian and loves him at first sight. Through her *duegna* she makes an appointment with Cyrano. She tells Cyrano, her childhood friend and cousin, of her love for his friend and asks him to be an intermediary between the two. She is so absorbed in Christian that she fails to notice the fact that Cyrano too is in love with her. Cyrano promises to look after Christian if he is in danger.

Roxane is kind and gentle and hears with pride the brave exploits of Cyrano on the Porte de Nesle.

In the balcony scene Roxane listens with delight to the words of love uttered by Christian from below. But she is not satisfied with an ordinary manner of talking. She gets annoyed and rebukes him for his dullness and flatness. But when Cyrano takes Christian's praise and speaks to her in flowery and oratorical manner she is transplanted from the earth and gives a kiss to Christian. It is however curious to note that she does not understand that two different persons are speaking to her and takes the voices of Cyrano and Christian to be the same.

Roxane, the *précieuse,* is also a past master in intrigue. She knows how to save herself from the attacks of De Guiche by her presence of mind. She takes advantage of the illiteracy and foolishness of the capuchin monk to read to him De Guiche's letter in her own way. She agrees to the hurried marriage with Christian so as to be saved from having to marry De Guiche.

Roxane gets letters from Cyrano while in the battlefield. She is so thrilled with his poetic letters that she loves the writer of them more and more. Little does she guess that they are not the letters of Christian ! When she hears of the food shortage during the siege she comes to the aid of the whole battalion by bringing provisions along with her in her coach conducted by Ragueneau the pastry cook and tavern keeper. She is clever enough to pass the Spanish lines by smiling and waving at the guards posted there saying she is going to see her lover. She tells Christian that now she is prepared to love him even if he were ugly. This convinces Christian that she really loves Cyrano. In the battle Christian is killed.

After his death she joins a convent where she lives a retired life. Cyrano, her old friend, comes to see her every evening and tells her the gossip of the week. One evening he is late. She wonders what the matter could be. Cyrano comes in haste apologizing for being

late. She is so absorbed in her work that she does not look up. He finds her loving his letters. She shows him one which he recites by heart. At that moment she is struck by the sound of his voice. Then she realizes that it was Cyrano all the time that she had been loving and not Christian. The situation is cleared up. She is worthy to be loved for when she understands the self-sacrifice of Cyrano; she expresses her love for him. We sit back with a sigh of relief for justice has been done. However, it is too late for a happy ending. Cyrano is deadly wounded and dies in her presence in the arms of Le Bret.

ABOLITION OF PERMANENT SETTLEMENT—SOME ISSUES

BIMALCHANDRA SINHA, M.A., M.L.A.

The Commission's Future Plan Criticised

Before propounding our own views about the future, let us examine what picture the Commission has drawn up for the future.

As we have seen, the cardinal points of the Commission's plan about the future are :—

(1) Introduction of raiyatwari system, (2) No positive prohibition of sub-letting, transfer and subdivision, (3) More rights to bargadars, (4) Consolidation of holdings, efforts to improve the yield of rice, small irrigation schemes, model farms, development of factories in rural areas and cottage industries and so on.

It will be observed that these tinkering measures can never bring about that change which must be the *sine qua non* of agricultural reform. We have heard these platitudes uttered by every Committee and Commission, but in actual practice they have little effect. As a matter of fact, these paper suggestions are never taken seriously and in actual practice, the reverse happens. For instance, the yield of rice, instead of increasing, has decreased. This is bound to be in the very nature of things. Unless we can solve the fundamental problem, no amount of palliatives and patch-ups can cover the fostering move and these palliatives must therefore fail.

Time has therefore come to tackle boldly the fundamental problem instead of beating about the bush and talking nonsense about palliatives.

The Future Land System—(1) *State-tenant Relationship*

The very first question that demands answer is : what should be the status of the tenants in the new scheme of things ?

The Commission's suggestion of a raiyatwari system does not stand a moment's scrutiny. Even granting that the tenants under the raiyatwari system are slightly better off than tenants elsewhere, we should ask : are they, even have any human existence ? Are we to be satisfied if the raiyats in Bengal live like them ? Is that

the be-all and end-all of our reforms? The reply is obviously a categorical "No." It is inconceivable that in the years to come we would remain satisfied if the raiyats merely get, say Rs. 75 annually instead of Rs. 72, the present annual income per head according to the calculations of national income made by Dr. V. K. R. V. Rao. Even if we accept the target of Bombay plan, it should be our endeavour to see how the raiyats get Rs. 135, and not Rs. 72, or Rs. 75. We should therefore look elsewhere for our solution.

Two lines of possible development at once open up. The first line of development is to push to its logical conclusion the principle of liquidating all vested interests in land and render the agriculturists mere day-labourers in State lands. This would be something like the system prevailing in Soviet Russia during War Communism. The peasants would work on the land and their needs will be supplied by the State. But as the long land-struggle in Soviet Russia shows, this is not an easy task. The attachment to the soil is deeper and firmer, as a rule, than that elsewhere and it is not easy for a farmer to give up his right to ancestral land and become merely a day-labourer, working in somebody else's interest. There is, therefore, the other possible line of development, namely, collective farming. This method has the advantage of striking a middle course. While it does not reduce the peasantry to the status of day-labourers and enables them to have some say in agricultural matters, yet it does not allow private interests to frustrate social interests.

There cannot naturally be unanimity on this point and different political parties have different views in the matter. The Bengal Provincial Kisan Sabha, in their written memorandum to the Land Revenue Commission stated (Report, Vol. VI, p. 57).

> "The ownership of land by landlords is clearly incompatible with our scheme above, and so to us inadmissible. The only two alternatives are (*a*) State Ownership and (*b*) peasant ownership. The argument in favour of State ownership with annual leases to the peasantry is that it is of advantage from the point of view of centralised land reform. But such a system would be more open to influences of corruption. In view of this danger, and in view also of the opinion of the overwhelming majority of the cultivators themselves, we would advocate the transfer of full rights of property to the individual cultivators..... The ownership of land by

> cultivators plus the disappearance of rent, would, it is true, give the cultivators some relief. But really it is no solution to his poverty.....What is easier than to collectivise such poor peasants ? Land reform would be easier to accomplish in Bengal, without coercing the peasants by law, simply because of the poverty of peasantry."

Their suggestion is therefore to vest the peasants with full rights of ownership and relieve them of rent and then to take advantage of their poverty to get voluntary collectivisation. As we shall presently see, this suggestion is self-contradictory and is fraught with difficulties. Moreover, this system is also based on the erroneous notion that the State-tenant relationship must be based on annual leases to the tenants and there is no possibility of the setting-up of collective farms from the beginning, so that the State might deal with those units, and not with the individual peasants. The Congress differs from this view and holds a different opinion. In the Election Manifesto (1946), the Congress declared :—

> " While individualist farming or peasant proprietorship should continue, progressive agriculture as well as the creation of new social values and incentives require some system of co-operative farming suited to Indian conditions. Any such change can, however, be made only with the goodwill and agreement of the peasantry concerned. It is desirable, therefore, that experimental co-operative farms should be organised with state help in various parts of India. There should also be large state farms for demonstrative experimental purposes."

What should be our objective—full rights to the individual peasants, collective ownership or all rights to the State ? This is an immensely intricate problem, which almost defies solution. Yet let us try to analyse the possible consequences of each method.

(1) *Full Rights to Individual Peasants.* This line of development, advocated by the Kisan Sabha is clearly a retrograde measure and will be a step in the wrong direction. The reasons are as follows :

(*a*) As we have repeatedly emphasised, sub-infeudation has not stopped at the level of the raiyat, but has gone further, as the existence of a large number of under-raiyati interests shows. The

Land Revenue Commission has given the following figures (Vol. II, p. 107):—

Number of States	Number of Tenures	Raiyati Number	Interest Incidence of Cash rent per acre Rs.	Under-Raiyati Number	Interest Incidence of cash rent per acre Rs.
1,53,200	27,30,000	1,64,13,000	3 5 0	47,94,000	6 3 3

The proportion of under-raiyati interests was quite considerable even then, but it must have increased in recent years, both as a result of the normal process and as a result of the deterioration in economic status due to abnormal factors of war and famine. The old under-raiyats have become landless labourers, but the old raiyats have in many cases managed to remain under-raiyats, perhaps in their own land now in the hands of a money-lender. The existence of such a large number of under-raiyati interests proves the extent and depth of sub-infeudation. It must be made clear that if these interests intervening between the actual tiller of the soil and the State are allowed not only to exist but also to increase, the whole purpose of the present liquidation will be frustrated. This applies not only to the past, but also to the future. Suppose we liquidate today all rent receiving interests above the raiyat and then give full rights to the individual raiyat. These full rights will certainly include transferability, heritability, the right to sub-let and so on. This being so, it is easily understandable that the raiyats will create a number of under-raiyats whenever there is an economic margin and sub-infeudation will again continue *ad infinitum*, thus necessitating periodical clean-ups for all time to come. This is clearly absurd. Moreover the full right of transferability is another loophole through which non-agriculturists would grab land and the way for the raiyat to gravitate down to the status of an under-raiyat after selling his land to a non-agriculturist will never be closed. This also will frustrate the very purpose of the liquidation of Zamindari interests. If it is desired to have a new agricultural complex, it is certain that full rights to *individual* tenants cannot have any place. The individual must go, so also the present laws granting the rights of unrestricted transfer, sub-infeudation and inheritance.

The Kisan Sabha Scheme also envisages the abolition of rent. This perhaps springs from the fear-complex that if full rights are given to the state, the tenants will be annual lease-holders. But this idea of annual lease-holding is intimately linked up, again, with the old ideas of individual ownership and free contractual relation-

ship. It is time to think on other more unorthodox lines. It is not really a question of antithesis between full state right and full tenant right, for in the new scheme of things the interests of the state are not supposed to be antagonistic to, rather identical with, the interests of the tenants. It has nowhere been possible in the world to abolish rent. In Soviet Russia, peasants had to pay rent, though in the early years of the Revolution they had to pay rent in kind, which was later replaced by money-rent. If the State has to accept positive responsibility for the improvement of the lot of the raiyats, then the State cannot escape by telling the peasants " You have now got your land and you have to pay no rent; there ends my duty." The State must be responsible for the welfare of the tenants, including those who have no land. If that is so, there is no reason why the State should not realise rent. If necessary on a graduated scale, only to spend more for the welfare of the tenants. There is no reason why tenants should be given annual lease holds. There may be tenants' Committees which may take settlement of the plots, say the whole village areas, and the State may leave undisturbed the arrangement so long as they can show satisfactory progress.

(*b*) Lastly, the contention of the Kisan Sabha that the very poverty of the peasantry would pave the way for collectivisation is not a quite correct assumption. First, as soon as full property rights are transferred to the individual peasant, the whole peasantry would at once be cleft into different strata in almost the same way as the rich, middle and poor peasants of Soviet Russia. In facts, the seeds of such a division are already to be found in the existence of raiyats and under-raiyats and the above arrangement will only accentuate these divisions. Moreover, it has been the experience of Soviet Russia that even where the very poor peasants are ready to merge into collective farms, because they have nothing considerable to lose thereby, they by themselves cannot make successful husbandmen. Lack of capital, lack of initiative and lack of proper methods are some of the reasons, besides lack of opportunity, why they were poor peasants. These handicaps will be working even when they merge their individual existence into a collective one. Moreover the pressure of population would be still increasing. It would be beyond the power of such collective farms to offset all these disadvantages and set the peasants on the road to economic prosperity. The efforts of Soviet Russia to get the middle peasants in the line with poor peasants were not merely a political plan to isolate the

Kulaks. Lenin said, " Coercion applied to the middle peasantry would cause untold harm." (Selected Works Vol. VIII) Stalin endorsed this opinion when he said that " force, which is necessary and useful is the fight against our class enemies, is impermissible and disastrous when employed against the middle peasant who is our ally " (*Leninism*, Eng. Ed. p. 340), why this softness for the middle peasantry ? The reasons are not merely political but also economic. The economic activities and the political outlook which made up the complex the middle peasant stood for, were necessary for the purpose of developing proletarian agriculture. They were helpful for, not antagonistic to, Soviet development.

(2) . *Full Rights to the State.* In analysing, therefore, the possible consequences of investing the *individual* peasant with *full property* rights, we arrive at the following conclusions :—We had so long been living in an era of ' full ' ' property rights ' of ' individuals.' At the beginning, these rights were enjoyed only by the landlords. Then came the restrictive regulations ; the " full " rights of the landlords were limited by these regulations. Then came the next step ; tenants began getting some positive rights. The Rent Act of 1859 showed the way ; then came the more comprehensive Bengal Tenancy Act of 1885. The trend, since then, has been to endow more and more rights to the tenants, and we have now reached the stage when we are thinking of endowing permanent rights on the bargadars. But what is the background of this transfer of rights from the landlord to the tenant and from the tenant to the under-tenant ? Such transfer has taken place, as it must take place, against the background of a landlord-tenant system. If some individual has to enjoy the full rights, then it must be the tenant and not the landlord. But we should remember that even when we lack of transferring rights to the individual tenants, we still talk of the individual and move within the individual complex. But, as we have said before, time has come to think in terms of something else than the individual complex ? We must begin to think in terms of the social complex. To be realistic, there is no reason to think that transference of full property rights to individual peasants will lead to initiative and energy or prevent subdivision, fragmentation and transfer or enable them to develop agriculture or to make good the defects we now complain against. They can never be removed unless the State gives a great drive and helps the peasants to get on to the road to real prosperity.

It is therefore necessary to examine the opposite extreme and find out what good we can expect of a system under which full rights have been given to the State, and not to the individual peasant. By the term "full rights to the State" we imply a system under which no individual peasant will have any property right, consequently there would be no sub-letting, sub-infeudation and transfer, either by sale or inheritance and all the peasants would be reduced, so to say, to the status of day-labourer under the State. The State, in other words, would have the benefit of the labour of these peasants and will, in its term, be compelled to supply all the needs of the peasants. This is almost like the Soviet arrangement in the days of war communism, though with some differences. What is the possible result of such a system?

Personally, I am inclined to believe that, theoretically, this is a much better system than the other system (where the individual peasant gets full rights), though there are many practical difficulties in the way of its successful working. What are the lessons of Soviet Russia? The traditional Russian Commune was first disturbed in 1906, when the Stolypin Land Reforms were introduced with the object, as Lenin raid, of spliting up the peasantry into two groups, rich and poor. Less hard critics say that these land reforms for the first time gave the peasants the right to separate from the Commune, by depriving the mir of its forcible authority. But these individualistic trends were reversed at the very onrush of revolution. Long before the Bolshevik Revolution came into power, private ownership of land had been abolished. This applied not only to the gentry and non-peasant landowners but to a large part of the peasant proprietors who had become free holders of their own farms. The Bolsheviks introduced far-reaching changes. During the days of war communism, Soviet Land policy was embodied in the Lenin's *Smychka* scheme. This idea was to link together the complimentary parts, so that the peasants and workers might have been equally satisfied with their bargain. The State had a grain monopoly and it was decreed that all peasants must surrender to the State all their grain in excess of a very modest norm to cover their own requirements. Nominally they were to receive in exchange a sufficient quantity of manufactured goods to satisfy their needs. Money was to be abolished and the exchange of the peasants' food for the proletariat's factory-made goods was to be carried out by the State. The policy originally was founded on State ownership and large

centrally controlled farms. Some peasants, mostly poor peasants, formed joint farms and merge their individual properties in the common pool, but there were also other forms of farms. The following table gives an idea of the development of collective farms :—

Type of Collective	July 1918	Sept. 1919	Sept. 1920	March 1921	Dec. 1922
Communes	342	1961	1892	2114	1672
Artels	..	3603	7722	11136	8130
Associations	..	622	886	1356	1605

(The Commune was formed by the complete pooling of all resources and property, and the members lived a communal life in communal buildings. In the Artel the members retained their own houses, small garden plots and some live-stock and lived separately, but pooled the land and working stock and shared in the proceeds of the joint farming. In associations the members co-operated in cultivating the arable land, but all property remained in private possession.)

Thus, in the early days of the revolution, there existed a state of affairs wherein the Government had full powers and almost full rights of property and the peasant, was where he was not an individual property owner almost a day-labourer whose needs were to be met by the State. Here we have a practical demonstration of full rights to the State. But what happened to this experiment? The experiment could not be carried on for a long time without difficulty. The peasants reduced cultivation, so that there were no excess grains for the Government to take away. The result was the terrible famine of 1920. Lenin realised the difficulties and introduced the New Economic Policy. Its main feature, in the agricultural field, was the reduction of the peasants' compulsory deliveries of grain from the whole of their surplus to a fixed quantity. Trade was revived, so also the moribund rouble. In 1924, tax on money basis was introduced. But even then, the peasants had to suffer a great deal. Compared to individual development, agriculture lagged far behind and it was patent that agriculture had to pay for industry. Industry was producing next to nothing in consumer's goods and the Smychka scheme became, in practice, almost a matter of unilateral payment for the peasant, who had to contribute their quota all the same, feed the town people and industrial workers and even help the State in importing foreign goods, notably machinery, in exchange of Soviet grains. Things continued in this fashion

for a few more years, when the first 5-year plan changed the whole situation. In agriculture the most notable features were the liquidation of the Kulaks and the introduction of wholesale collectivisation. The reasons for these changes in policy are not far to seek. First, small scale farming was not economical and was to be replaced by large scale farming. Secondly, the Soviet industry was beginning to turn out agricultural machinery, specially tractors. These had to be utilised and small farms were also not suited for tractors. Thirdly, a collective farm could be made to grow whatever crop was considered best in the eyes of the Government, irrespective of whether it was the most profitable to the growers themselves. Fourthly, as against State farms the collective farm was less calculated to involve the State in a loss. A State farm had to pay fixed wages and salaries, its overhead and working expenses were relatively inelastic, a collective farm, on the contrary, re-imbursed its members out of its net proceeds in kind and money. If its proceeds were small the Kolkhozniks' had to reduce their own consumption, and the State had to come to their assistance only if they were actually starving. Lastly, cultural and political instruction could be more effectively conducted among an associated group than separate units. All these reasons led to the adoption of the collective farm after the liquidation of the Kulaks and other similar classes. In 1929 the land sown by Kolkhozy amounted to 4.2 million hectares, and in 1930 to 38.1 million hectares, while the land cultivated by independent peasants sank from 110 million hectares in 1929 to 81.8 millions in 1930. Since then, Soviet Russia has progressed in the path of collective agriculture. The collective farm still remains the basic unit, but the existing laws governed their activities to a large extent, specially in matters of the crops to be planted, the live-stock to be raised, the technical methods to be employed laid down by the plan, even the scale of remuneration for work done and the form in which that remuneration is paid. Secondly, the machine-tractor stations controlled the distribution of tractors, which has a large influence in Kolkhozi's activities. Thus at present the Kolkhozi remains the basic unit; the 1935 laws conferred on all Kolkhozi the permanent usufruct of the land allotted to them and contained provisions protecting the Kolkhoznik from victimisation and exploitation. The statutes conveyed to the Kolkhozi the inalienable use of their land for all time and forbade any reduction of the land held by a Kolkhoz. These statutes restored to the peasants

collectively much the same sort and degree of right to the land as their fathers had enjoyed in respect to their use of the communal land in the mir, but not the individual use of the land by separate households. But the activities of the Kolkhozi are limited by the framework of the broad objectives of the 5-year plans and laws framed for that purpose. State exactions are taken in kind and money. Every Kolkhozy has to deliver its quota of grains, meat and staple products for which it received payment at the State's fixed purchasing price, nominally based on the estimated cost of production. Money taxes take the shape of turnover tax on agricultural deliveries, turnover tax on food products, alcohol, agricultural tax on Kolkhozy, agricultural tax on Kolkhozniki and independent peasants and so on. This, in short, is the Soviet experience. What lessons have we draw from it? The following conclusions are obvious :—(1) During the early days of the Revolution, we have an example of " full rights to the State."[a] But this scheme gave rise to difficulties. In an era of industrial beginning the evenflow of mutual interchange of agricultural and industrial products cannot be maintained and ultimately it becomes an unilateral outflow of agricultural goods without anything in return. Secondly, the responsibility of the State, in the event of all the peasants becoming day-labourers, becomes extremely heavy, necessitating the building up and the successful functioning of an immense intricate mechanism. The Soviet Government therefore struck a middle way. It did not allow the individual peasants to have any property rights, nor did it reserve all rights for the State. It therefore set up the collective farms to function as the basic units, endowed them with some ' property ' rights, though on a collective basis, and set the framework of its functioning by laying down laws and setting down the objectives in the 5-year plans. Thus the State has allowed the collective farms to take initiative and function freely for the collective good within the framework of the broader objectives, but it has not abdicated its own responsibility and shirked its own duties in planning, guiding and helping agricultural development.

If " full property rights to the State " could not run smoothly in Soviet Russia and other arrangements had to be made, it is still more difficult for a scheme of " full property rights to the State " to function successfully in India and Bengal. First, the successful functioning of such a vast and intricate mechanism presupposes the existence of a revolutionary Government and of a people deter-

mined to struggle through privations and wants to a new state of affairs. In India that revolution has not taken place and that sort of Government has not come into being. In Soviet Russia, agricultural planning was a part of a bigger plan for the country as a whole,—it was a part of the revolution itself. The people, as the Webbs put it, were determined to starve to greatness. Yet, in spite of such determination, there was political discontent among the peasantry on various occasions, the Kulaks had to be liquidated and the political workers had to be pulled up on occasions (*see* Stalin's *Dizzy with success*, 1930). No such conditions exist here. People in India are yet not united behind a revolutionary Government in a revolutionary zeal to starve to greatness. Secondly, communal, or even collective, farming was not absolutely new in Russia; it was in Russian tradition. Before the emancipation of the serfs, the peasants had no existence but a communal one and those not on obrok had to function within the communal framework. Land was often communal and was allotted to the different families generally in accordance with the number of their menfolk. Even after the emancipation (1861), the relations between the landlords and tenants changed, but, amongst themselves, the communal system still functioned and the laws of 1893 helped the continuation of the communal system by preventing further alienation and private distribution of radial land. Even the development after the Stolypin reforms of 1906, of hutor (*i.e.*, a self-contained farm on which the owner lived, separately from the village) and *otrub* (*i.e.*, a farm consisting of one or more separate pieces of land, the owner continuing to dwell in his old homestead in the village) did not disrupt effectively the village commune, for even if the peasant exercised his right to become an independent freeholding farmer, he did not thereby lose his membership of the commune and all that it implied. He retained his right to the use of the commune's undistributed land, such as common grazing, woodlands, etc., and he still had a voice in the commune's affairs, except as regards the redistribution of the remaining distributable land; also, unless or until he had received his final alotment of land in one piece, his farming cycle had to conform to the crop rotation of the commune. In India there is not only no such tradition, but the tradition that exists is intensely opposed to that in Russia. The laws of inheritance gives full powers and rights to the individual; they are too individualistic in approach and tradition to allow the existence of any communal outlook. Then

again, this individualistic approach and tradition have been immensely strengthened by the steady transfer, by newer land laws, of property rights to the tenants and under-tenants, with the result that they can, in most cases, transfer, bequeath or sell the land, or any piece of land, mortgage it and cultivate it in any way they like, without the slightest thought for the village or the community. As Marx wrote almost a century ago, break-up of the village community was the first effect of the impact of Western Civilisation on India. At the present moment, excepting the existence in some villages of common grazing ground, there does not exist the slightest traces of any communal organisation in matters agricultural, at least in Bengal, and so long as this process of conferring rights and more rights on the *individual* tenants and sub-tenants will continue, there cannot be any hope of any communal farming. To create a sense of collective welfare is, in itself, an extremely difficult task in the circumstances. But if that be a difficult task, it is absolutely impossible, at this moment, to deprive the peasants all on a sudden, of all their rights and to reserve all rights entirely to the State, thus reducing the peasants to the status of day-labourers.

Considered from all these points, the scheme of "all rights to the State" seems to lack the chances of success in the practical field, whatever may be its theoretical merits. A Government that cannot successfully run a rationing scheme in a limited urban area, is hardly expected to undertake such a difficult job. We have, therefore, to steer a middle course.

(3) *The Middle Course.* What, then, is this middle course? In Soviet Russia, this middle course was the fixing, on the one hand, of the objectives and principles of agricultural development and the establishment, on the other, of collective farms which had limited rights and sufficient initiative within the broader framework. The individual peasants had no rights, except as members of the collective organisation. What would be the model for India?

I believe, the solution of this extremely intricate and difficult problem will have to be made on the basis of co-operative farms, though these farms will have to be a shade more individualistic, if not a few shades more individualistic, than the Soviet Kolkhozi. The first step, in agricultural reform, is the abolition of landlordism; the second step, that has to be taken now is the stoppage of the granting of rights and more rights to the individual tenants. Hitherto, the land laws were forged in the background of an antethesis between

landlord-rights and peasant-rights and the process of legislation was to transfer the rights from the individual landlords and sub-landlords to the individual tenants and sub-tenants. But we shall have to stop this process, if we are to enter a new era and begin a new complex. Thirdly, we shall have to go a step further and not only stop the grant of more rights to the tenants but must take away many of the rights, already conferred,—specially those rights which make possible unrestricted sale, transfer, subdivision, fragmentation and so on and make any progressive planning impossible. The big farms must fall in line with the fundamental objectives of national planning and reconstruction; they must be instruments for furthering the Plan, not any obstacle to its execution. Therefore, the individual rights will have to be curtailed and subjected to common good, though the tradition in India, as also the present state of historical development and environment does not warrant the establishment of full collective farms. The best solution, in these circumstances, would be the establishment of large farms, on co-operative basis, where the individuals will have greater rights than they have in Soviet Russia, the farms also will have greater freedom and more rights, subject however to one supreme condition, namely, the unhampered planning, and its unhampered execution, of progressive agricultural development. This is not an easy task. It will mean, for instances, the reversal of the whole trend of tenancy legislation since 1859. Nevertheless, it will have to be done. It will certainly lead to political discontent, and even revolt; the peasants are more deeply rooted to the soil than anybody else and any effort to uproot them will certainly give rise to difficulties. But we shall have to face them if we are true to our convictions and honest both to ourselves and to the peasants.

The Future Land System—(2) Objectives of Agricultural Planning

We have repeatedly emphasised that the abolition of landlordism will mean nothing, rather it will mean absolute chaos and disaster, if such abolition is not a prelude to planned agricultural development. As a matter of fact, we shall have to think *simultaneously*,, not afterwards, of abolition of landlordism and a new agricultural development. The new State-tenant relationship will have to be forged out in this background and that is precisely the reason why we have suggested the abolition of many of the existing rights of the tenants and the establishment of co-operative farms which will be better

instruments for carrying out agricultural development. Now the question arises : What would be the nature of agricultural development, what are its objects, what are the problems ? What exactly would be the task that the new instruments will have to carry out ?

It is obviously not possible to draw up a complete blue-print of agricultural development within the compass of an article, but the main issues may be indicated. The following are some of the important problems :—(1) What would be the relation between agriculture and industry ? What would be their relative importance in national economy ? (2) What would be the relation between different branches of agriculture ? For instance, what would be the relation between food-crops and money-crops ? Shall we concentrate more upon autarchy in food-supply, or shall we depend more upon external sources for food-supply, concentrating more on industrial raw material ? (3) What would be the importance of export trade in agricultural matters ? How far can we allow foreign prices to influence our price-levels ? (4) How far would controls exist ? On what levels, and to what degrees, these controls would be allowed to exist ? What would be the monetary foot-rule to guide the earnings of the peasants and co-operative farms ? There are a thousand and one other problems, but let us try to discuss some of these, just to arrive at the main line of development.

In discussing the relation between agriculture and industry, the first question that strikes us is the question of their *relative size*. We have shown above that Bengal is becoming increasingly dependent on agriculture (in 1921, industry supported 10.0% of the total population, while in 1931, the percentage came down to 8.80%) and increasingly less dependent on industry. The first step in any plan for reconstruction must obviously be the reversal of this tendency. Industry must be made to support a larger percentage of the population and the unduly heavy and uneconomic pressure of population on soil must be substantially relieved. But the question is : What is approximately the extent of over-pressure on soil ? What is the optimum point in this matter ? How much pressure should we take off. The second question is : granting that it is economically necessary to relieve pressure to a certain extent, would the present conditions allow us to reach that optimum point ?

Let us try to answer the first question first.

(1) *Relation between agriculture and industry.* At present, in-

dustry supports something like 8 p.c. of the total population of Bengal and agriculture about 69 p.c. In any scheme of progressive development, industry must progress and must support a larger proportion of the population. What is that proportion? The Bombay plan, drawn up by Sir P. Thakurdas and others, envisages the possibility of a threefold increase in India's total national dividend within a period of 15 years. "According to the national income figures for 1931-32, the contribution of industry, agriculture and services to the total national dividend of British India is estimated at 17.53 and 22 p.c. respectively.....We propose a plan of development under which the respective percentages might be changed roughly to 35, 40 and 20 for the whole of India. On the basis of these percentages, the threefold increase in the national income which is aimed at would involve the following increments in the net income from industry, agriculture and services :

	Net income in 1931-32 (Rs. Crores)	Net income expected after 15 years (Rs. Crores)	Percentage increase
Industry	374	2240	500
Agriculture	1166	2670	130
Services	484	1450	200

(*Vide* Bombay Plan Vol I, p. 24, para 39)

If Bengal has to conform to this general pattern, then there must be a 130 per cent increase in her agriculture and a 500 p.c. increase in her industries. How is this increase to take place? We have seen that in Soviet Russia, such increase took place, but at great cost. During the early days of the revolution, industry had to be developed at the cost of agriculture. The Smychka Scheme turned out in practice to be one of unilateral transfer for the agriculturists, who got almost nothing from industry in return of their goods. Thus the whole industrial development was financed by agriculture. Even after the inauguration of the 5-year Plans, agriculture developed no doubt, but its development was also directed to proceed along such lines as would enable her to absorb the agricultural machinery produced by the industry. This was of course consistent with Lenin's idea of big and scientific farming, nevertheless, in the early years of the experiment, the main emphasis was, to a large extent, on the absorption of industrial goods.

In India, there is also the possibility of taxing agriculture to pay for industrial development. The Post-War Reconstruction Plan, drawn up by M. N. Roy, envisages the possibility of a plan which,

in the beginning, would be financed by agriculture and later on become the self-financing. This is only an echo of the Soviet Scheme in milder tones, nevertheless, it is a scheme of putting pressure on agriculture for the sake of industry. But if India has to develop successfully, we shall have to see that the development of indutsry and agriculture must be supplementary to each other. The first cardinal point in India's post-war planning of agriculture should be, not to compel the agriculturists to bear the main burden of India's industrial development. Agriculture and industry should both develop, each helping the other, and not at the cost of each other.

Another point should be noted here. The recent land legislation proposed to be undertaken by the Bengal Government will lead to further alienation between agriculture and industry, if not a complete break. Hitherto, the economic structure of rural Bengal had been, even though to a very limited extent, a composite structure, linking up in itself agriculture on the one hand and industry, services, professions and other occupations on the other. A person who is a practising lawyer in a town used to have some land in his village which he let out to tenants or cultivators in barge; an industrialist might be owning a large touzi which not only supplemented his supply of capital in the industry, but, in many cases, also the actual supply of raw materials, as in the case of rice and sugar mills in some places. It was a composite and complex structure. But the whole trend of present-day land legislation is to reverse this process and to divide the town and the country into watertight divisions. In every land legislation, the tendency is to give all rights to the "actual tiller of the soil." Though theoretically a very attractive proposition, we shall have yet to remember that the effect of such legislation in the present context will be that nobody who does not till the land with his own hand can have a place in the country-side and must therefore drift to the towns. The whole countryside would therefore be at once ruralised more completely and the broader and more modern influences that used to trickle to the villages at present will no longer reach there. It is a matter for serious thought whether such a state of affairs would really benefit the countryside. In my opinion, such a watertight division will be nothing but a disaster and unless we can further the growth of the composite structure on modern and progressive lines, there can be absolutely no progress for the province as a whole.

(2) *Food Crops* versus *Money Crops and Production of Raw*

Materials. Another problem of very great importance would be: What would be the pattern of our agriculture? Several factors should be clearly noted. It is the general historical process that as a country advances economically, it gradually places greater and greater emphasis on industry and commerce, with the result that it often becomes a net importer of foodstuffs. The first factor is her rapid population growth. It is a general law of population that its growth varies inversely with its economic standard. But it will take a long time yet for India's population curve to reach that saturation point and during this time lag we must be prepared to feed a rapidly growing population. In fact, with improvements in sanitation and health, the fall in death-rate will come much quicker than the fall in birth-rate, thus leading to a still more rapid growth of population than at present. The second factor that should be taken into account is that the yield per unit in our agriculture is decreasing and in many areas the total area is also shrinking for various reasons, such as lack of irrigational facilities, prevalence of malaria and so on. Until the new plans to combat these evils come into effective operation, the retrograde tendencies that are operating today will continue to operate. Thirdly, with improvements in our standard of life, people in general will be eating more plentifully, thus making greater demands on our food-resources. Lastly, as more and more people would be absorbed in industry, the number of non-growers would increase. All these factors point to the necessity of a greater quantity of foodstuffs and if India is not to depend on foreign countries for foodstuffs, it is necessary that her production of foodstuffs must increase. On the other hand, our growing industrial system would require the production of greater raw materials without which industry would lie idle. In future India, a successful compromise has to be made between these two rival demands. The position of Bengal is, in many ways, unique in this respect. If she forms a group of her own, her proximity to the South-East Asia zone will naturally lead to closer trade-relations with these countries. This being so, she may not unreasonably expect a more or less steady supply of foodstuffs from these countries, specially Burma, in return of a steady flow of industrial goods from Bengal to these countries. As a matter of fact, these countries, even now, are ready to supply foodstuffs in exchange of industrial goods. This tendency is likely to increase in future. If that be so, then the target of Bengal's agriculture must be to increase the production of foodstuffs no doubt,

but to feed the industry as well so that trade may develop along the aforesaid lines.

(3) *The Importance of Foreign Trade.* But all this depends on the importance of foreign trade in our national economy. At present, India's foreign trade, though one of the five biggest in the world, forms a very small portion of her total trade, both internal and foreign. If for economic or military reasons, India leans towards autarchy, no strong emphasis can be laid upon foreign trade. The present situation justifies the conclusion, at least from the economic point of view, that it will not be possible for India in future to lean heavily for her vital things on foreign trade. It would rather be more profitable to develop her own industries within more or less a closed system. If that be so, Bengal cannot be an exception to this general rule and her foreign trade will also have to conform to this general pattern.

(4) *The Population Policy.* In thinking out a plan of agricultural improvement for Bengal, we shall have to take into consideration not only the above question, but also the question of a population policy. As we have indicated earlier, our population is not only increasing fast, but it is likely to increase still faster in the immediate future. It is therefore vitally necessary for Bengal to adopt a well-laid population policy so that the growth of population and the growth of national dividend may be integrated into the optimum point.

Conclusion—The Need for a Master Plan

As we have repeatedly emphasised, the abolition of Zamindari can never be an end in itself. It will, as a matter of fact, be a dangerous thing, leading to chaos and confusion, starvation and famine, if it is not the first step in an integrated well-thought out plan for agricultural development. It is therefore necessary that every step that is taken fits in with that master plan. The abolition of the present Zamindari system, the creation of new State-tenant relations, the fixing of the objectives and targets of agricultural planing, the formulation of agricultural and other developmental projects—all these must form different items of the Master Plan of Economic Development of Bengal.

Unfortunately, the present Bengal Government have no such Master Plan. Their activities, it must be admitted, are guided by

sectarian considerations and not by larger principles. They take delight, not in promoting the economic welfare of the people as a whole, but in making deliberate use of Governmental power and machinery to kill their opponents, physically, politically, economically and culturally. Thus what is a good scheme in abstract theory degenarates in their hands into a highly reactionary communal matter.

The First pre-requisite—A National Government

Take, for instance, the question under consideration. As we have made amply clear the Zamindari system is an anachronism now and it must be nationalised in order to secure progress and prosperity for Bengal. *But there can be no nationalisation and no benefits of nationalisation if the covernment in existence is not a national, but a sectarian, Communal and highly reactionary Government.* For instance, what the present Bengal Government are likely to do? Their sole object is to exterminate the landlord class, not because they are primarily landlords but because the majority of landlords are Hindus (This explains Moslem League opposition to the abolition of Zamindaries in the United Provinces, where the majority of land-holders is Muslim). This means the Bengal Government will exterminate the landlord class but will create nothing new excepting the introduction of a Khas Mahal system on an all-Bengal scale. Further what immense powers this abolition of Zamindaries would give to the Government of Bengal! By one stroke, the Government breaks the core of all resistence to sectarian rule, secures 14 crores of extra revenue and ensures the employment, as naibs tahsildars breaks about 2 lacs of persons (obviously Muslims).

Finally, what is more important is that this measure will enable the Bengal Government to have all the lands in their possession and to pursue, without hindrance, the policy of evicting people and settling people on communal lines, so that Bengal becomes, in no time, a land of Pakistan.

Let it be made clear beyond a shadow of doubt that the abolition of Zamindaries with an object to build up better and economically more progressive Bengal and the abolition of Zamindaries merely for communal purpoess have nothing in common, in spite of their apparent similarity. Nationalisation of land must mean real nationa-

lisation, and no communalisation. The whole question of nationalisation presupposes the existence of a national government. A truly national, and not a Communal Government, must be the first prerequisite of such schemes. A government that have nothing as their object but to crush all their opponents by Nazi methods, have forfeited all claims to govern in the name of the people as a whole. They have no right to 'nationalise' land before they change their own character.

PUBLIC HEALTH AND PUBLIC HEALTH ORGANISATION

BIRENDRAKISHORE ROYCHOWDHURY, M.L.C.

ONLY recently Pandit Nehru criticised the present health conditions of our country as the enemy from within which is to be fought with as much vigour as the enemy from without has to be fought and driven back. He pointed out that if money could be found for waging war, such money should be available also for eradicating the many diseases which were carrying off thousands of our people and devitalising the rest in this country. Unfortunately, during the long period of modern British administration in this country nothing planned and well-organised has been done towards this end in India. It should be noted that during this period public health system has been revolutionised in Europe and America and as a result of that people in those continents have long outlived the stage in which they would be at the mercy of preventible but devitalising diseases. Some figures may be introduced here by way of illustrating what has just been stated. Deaths per thousand are in Australia 9.4, in Canada 10.2, in England 12.4, in the United States of America 11.2; but in British India they are 22.4. Infant mortality per thousand is in Australia 38, in Canada 76, in England 58, in the U.S.A. 54; but in British India it is 162. Average expectation of life again is in Australia 63.4, in Canada 59.3, in England 58.7, in the U.S.A. 59.1; but in British India it is only 26.9.

Of the many causes, which have contributed to the low vitality of the Indian people and to the abnormal death rate among them, some may be enumerated here. It should be noted that most of these causes are removable and if properly organised efforts were made, they would have been removed long ago. Of the diseases which are responsible for the havoc caused in this country fevers are certainly the most dangerous. Actually 58.4 per cent of the deaths which occur in India can be attributed to the attack of these fevers. This is, of course, not to minimise the deadly effect of the other fell diseases, which not unoften break out in an epidemic form in this country. They are, as everybody knows, Cholera, Small-pox and Plague. Tuberculosis is also now a factor to be reckoned with. It is responsible for about 7½% of the deaths that occur.

We have cited above certain All-India figures, which are significant by themselves ; but the situation in Bengal is even worse. While the All-India death rate per thousand is 22.4, in Bengal it was 23.7. The famine of 1943 must have aggravated further the condition of things here though figures for post-famine years are not yet available. It should be noted that of the fevers which so devitalise the Indian people and are responsible for 58.4% of the deaths in British India, Malaria is the most outstanding in Bengal. Of the deaths that occur in this province 34.9% is due to the outbreak of this one kind of fever in this province. Tuberculosis is also increasingly establishing its strangle-hold in Bengal and particularly in its urban areas. Of these urban areas again Calcutta has been most affected, of late, by this fell disease.

We need not go far to seek for the causes for the outbreak of these diseases which have been enumerated above and which not only carry off a large portion of our people every year, but leave still a larger portion in a weak and debilitated condition. If first things should come first, we must at the start refer to the economic condition of most people and the kind of food which is available to them under this condition. It may, in fact, be said at once that most people have to go in this country without the required food ration. In some parts of Germany today people are allowed about 1200 calories. But this is regarded as grossly insufficient. They require at least double of this for maintaining health at proper level. But in India the average allowed by economic conditions is about half of what is guaranteed by the Allies in Germany. Is there any wonder, therefore, that malnutrition and under-nutrition should be regarded as the first cause for the toll which the diseases take every year in different Indian provinces. They reduce the vitality and power of resistance. The result is when those victims of malnutrition and under-nutrition are attacked by diseases, they succumb without much of a fight.

Environmental condition both in towns and in rural areas is also such as to invite the germination of different diseases. It is regrettable that education of the people has not been so developed as to create in them a sanitation-consciousness. Nor has there been any systematic and organised efforts from above to create proper sanitary condition in the rural and in the municipal areas. While on the preventive side no important step worth the name has so far been taken, the curative aspects of public health also have not been properly attended to. This is illustrated by the figures which it

would not be improper to quote here. While in the United Kingdom there is one Doctor for 1,000 people, one Nurse for 300 people, one Midwife for 618 patients, one Health Visitor for 4,700 people, in India there is one Doctor for 6,300 people, one Nurse for 43,000 people, one Midwife for 60,000, one Health Visitor for 4,00,000. It is not necessary to quote other figures. Those supplied tell their own tale. In British India there are 47,000 Doctors of whom only 13,000 are on the staff of medical institutions. It should be known that most people, poor as they are, can be treated only by the hospital doctor. They cannot call in a doctor only in private practice. Now for 13,000 doctors to cope with most of the suffering millions is a hopeless task. We are told that so crowded actually the dispenseries are that a doctor has to dispose of 75 cases in one hour. In other words, he cannot devote more than 48 seconds to a patient.

Many of the hospital establishments again are either exclusively or predominantly out-door institutions. The number of beds for indoor patients is hopelessly small. This is illustrated by the fact that while in the U.S.A. they have 10.5 beds and in England they have 7 beds for one thousand people, for the same number we have in British India only 0.24 bed. It is significant that in 1914 the condition of people in Russia was not far better than ours in this country today. Actually in that year for one thousand people Russians had 0.98 bed. But by 1940 the Soviet authorities had increased this accommodation nearly 5 times so that they have now 4.7 beds for each one thousand people. This shows that where there is will there is way. If the Government mean business, as it should, the existing conditions in India may be changed beyond recognition within a reasonable span of time.

We have already cited certain elementary facts to show that we shall have to begin from the very beginning itself. In the first volume of the Report of the Health Survey and Development Committee, which was presided over by Sir Joseph Bhore a short history of health administration in India during British rule, has been inserted. We find there authoritatively stated that during the first hundred years of British administration the Government did not think it necessary to assume any responsibility for maintaining proper health among the Indian population. For the sake of fairness it should, of course, be added that in Europe also health-consciousness was not properly awakened before the 19th century was well-advanced and scientific discoverites regarding public health were made. But

while after such discoveries Europe and America made rapid strides in creating public health organisations and increased their efficiency from decade to decade, in India things were allowed to drift and nothing important was done by the Government till the second or rather the third decade of the present century. In 1859 a Royal Commission was appointed to enquire into the health of the army in India. By way of proceeding with this enquiry, the Commission had to take cognizance of the unhealthy conditions of the Indian civil population as well. It is significant that this Commision made certain definite recommendations not only for the improvement of the health in the Army, but also for such improvement among the civil population. In pursuance of one of its suggestions Commissions of Public Health were established in 1864 in the province like Bengal, Madras and Bombay, so that they might make recommendations regarding the employment of trained public health staff both in the urban and in the rural areas.

Unfortunately, the recommendations which these Commissions made in this regard, were ignored by the Governments concerned and no proper step was taken for dealing with public health either on the curative or on the preventive side. We find only that towards the close of the last century there was in a province a Sanitary Commissioner with one Assistant and between the two they somehow ran a Central Office and did nothing else. Besides, the British Government in India thought its responsibility properly discharged when it established a few hospitals and dispensaries on its own account and gave aid to a few more, established by the non-official public. As regards preventive aspect of public health, it remained wholly outside the purview of the Government. Even for curative purposes, it may be repeated, no comprehensive plan was evolved and the establishment of the required number of dispensaries and hospitals was not even attempted. The outbreak of Bubonic Plague in 1896 stimulated public attention no doubt in public health problems of the country; but even then we cannot say that the Government was really awakened to its responsibility. In fact nothing in this field was seriously attempted before the inauguration of Montford-Reforms in 1921.

Under the Act of 1919 public health was made a provincial and a transferred subject, although central responsibility was maintained in certain particulars. After this for the first time a public health machinery, though still of a rudimentary type, was established in

the provinces like Bengal. The principle that curative and preventive aspects should be looked after on a separate basis, was accepted in most provinces. In pursuance of it there would be at the provincial headquarters a Director of Public Health to look to improving public health problems, while there would be a Surgeon-General to look to the management of hospitals and dispensaries. The Director of Public Health was assisted by some Assistant Directors, while in the districts the District Boards were required to appoint Health Officers with a staff of their own. The Surgeon-General was assisted in every district by a Civil Surgeon. Although on paper the machinery thus established appears to be rather imposing, actually what was done touched only the fringe of the problem. We find, for instance, that in 1924, the late Mr. C. R. Das deplored in the Legislative Council the existing state of public health in Bengal and wanted a comprehensive scheme to be formulated and put into operation. In order that this scheme might be effectively worked, he suggested that a sufficient amount of money to finance it, might be raised by loan by the Government of Bengal. This idea of the late Mr. Das was taken up by the Bengal Government, but applied only in a truncated form. Under the scheme now operated, only a rudimentary public health establishment was set up in every thana in Bengal. Experience has now proved that this establishment is so small and the area to be looked after by it is so large and the supervision from above is so haphazard that very little has actually come out of the operation of this scheme during the last 20 years.

In order that the defects may be removed and public health administration in Bengal may be placed on a sound footing different schemes have been considered by the Government of Bengal, but nothing definite has so far been decided upon. Meanwhile, the Bhore Committee which was appointed to make recommendations for tackling public health problems on an all-India basis, submitted its report and recommendations a few months ago. We should now consider these recommendations and see how far they can remedy the situation, which has become so deplorable.

The Bhore Committee has propounded two schemes—a long term one and a short term one. The Committee has thought it right to formulate two schemes because it was convinced that public health problems in India was so acute, what had been done so far to meet them was so little and the resources of the country were so inadequate that if the people were to wait for the operation of the

comprehensive long term plan, the situation might, meanwhile, further deteriorate., Consequently, while such a full-blooded scheme has been prepared, a short term one also has been recommended to meet the immediate problems in India. In framing both the schemes the Committee bore in mind certain facts which were too glaring to be ignored. It also accepted certain principles on the basis of which the schemes were formulated. "At the outset," the Committee observed, "we must ensure the conditions essential for healthful living in town and country-side. Suitable housing, and sanitary surroundings and a safe drinking water supply are the primary conditions for securing such a measure of environmental hygiene as essential to ensure the pre-requisites of a healthy life." Without these our towns and villages will continue to be factories of diseases, which will help to maintain the undiminished demands on the curative side of the medical services. The provision of effective means for the early detection and prevention of epidemic and communicable diseases must take a very high place in the organization of public health measures, while improvement in nutritional standard must form an objective as fundamental as any in our basic plan of health development. Nutrition involves not merely a properly balanced, but a quantitatively adequate diet."

The Committee thus not only puts emphasis upon the development of medical services for curing the diseases, with which people may be attacked, but it put aqual emphasis upon taking adequate steps for the prevention of such attacks. In fact, it pins its faith to the old principle of prevention being better than cure. By way of arranging for this prevention, the Committee again puts its emphasis not merely on the maintenance of proper hygienic environments both in towns and villages, but also on the provision of adequate diet for the people so that they may develope sufficient physical resources to resist the onslaught of diseases, if they find it possible to germinate. In the long term plan which the Bhore Committee has submited, it has made both the Central and the Provincial Governments responsible for public health duties. Its opinion is that the Central Government should fill an adequate role in the public health scheme. Its responsibility would not of course be of an executive type. But the Central authorities will be there to advise the Provincial Governments to co-ordinate their activities and to assist them with financial grant-in-aid. Its reccomendation actually is that there should be one Central Ministry exclusively concerned with public health matters.

But in order that the Minister might be properly helpful to the provinces in this field, he should be assisted by a Central Statutory Board of Health and it will be on the advice of this body that the Ministry will discharge the responsibilities assigned to it. It should, however, be borne in mind that in the constitutional scheme which has been envisaged for this country the Central Government is unlikely to be given any responsibility in matters of health. If the new Central Government is actually deprived of this function, some substitute for a central Statutory Board of Health must be discovered. Public health is no longer a local concern. It affects not merely one province. An epidemic may very well cut across provincial boundaries. In view of this it will be unwise to withdraw this function from the Government of India. But if it has to be so withdrawn, some co-ordinating body must be established through the co-operation of different provinces and states.

Just as in the Central Government there is to be a Ministry exclusively responsible for the maintenance of public health in the country, so in the opinion of the Bhore Committee there should be such an exclusive Ministry in the Province as well. In this Ministry would be combind the Medical as well as the Public Health Department of today. What is more both at the provincial headquarters and in the districts there would be one departmental chief under the Minister to organize and look after both the curative and the preventive aspects. At present in most of the provinces, as we have seen, there is one officer in charge of the Medical Department and is known, as a rule, as the Surgeon General, whil the officer-incharge on the preventive side is called the Director of Public Health. Now the Bhore Committee suggeested that the two offices should be combined in one functionery. The idea is that the two departments are only the two sides of the same problem and consequently there should be unity of policy and unity of command.

Under the Provincial Department of Health, there should be in the districts a hierarchical organization running from the villages to the district headquarters. The principle adopted by the Committee is that there should be a primary organization to cater to ten to twenty thousand people. In other words, the primary unit is likely to consist of two unions and will be served by a controlling medical officer assisted by five medical assistants and a non-medical staff of seventy-eight. Further in each unit there would be a hospital

with 75 beds. The idea cherished is, that these controlling medical officers and their staff will do their best first to create such conditions as to prevent the outbreak of diseases, secondly to make necessary arrangements for curing those who are attacked with them all the same. These primary units would be co-ordinated in the subdivisional headquarters by an organization, which would have its own controlling medical officer, assisted by 139 other medical officers and 358 non-medical staff. Besides, there is to be a hospital with 650 beds. Lastly, these subdivisional units in their turn will be co-ordinated in a district organization with its own controlling medical head assisted by a large body (268) of medical officers. The District hospital is also to be an institution of suitable size providing 2,500 beds.

The scheme detailed above is the long term recommendation of the Committee, which, however, knew it for certain that such a scheme could not at once be put into operation. Neither sufficient technical skill nor experience is available in the country at the present time to put into operation a plan so comprehensive and far-reaching in character. The health-consciousness of the people also is not developed at the present time to such a degree as to make effective a plan like this. As it is common knowledge, without the education of the people being sufficietnly developed and without the co-operation of the people, which is born of such education alone, no comprehensive health programme can be successfully worked. In view of this the Committee suggested that a short term plan should be operated during the first ten years, but the programme set forth for this short period will supplement and add to the existing public health activities of the Government and not supplant them. The Committee recommends that for this interim period there should be primary, secondary and district health units. What is more, there should be opportunities for special health services in respect of Malaria, Tuberculosis, Venereal Diseases, Nutrition etc. The Committee further recommends that during this period in adopting instructions there should be introduced field training centres so that officers properly and fittingly trained and instructed may be available without difficulty for public health work in the rural as well as urban areas.

It is our hope that the recommendations made by the Bhore Committee will be implemented as early as possible. In all parts of the country the programme initiated by the Government have not so far resulted in any substantial work being done towards better

public health in this country. In fact, it has been calculated that as a result of the exceedingly low condition of public health in India today the annual economic loss to this country is in the neighbourhood of 200 crores of rupees. If this loss is to be avoided in the future the people and the Government should be more up and doing than in the past. To this end the recommendations of the Bhore Committee will be of immense help to them.

Round the World

Survey of Historical Records—

In pursuance of a resolution of the Research and Publication Committee of the Indian Historical Records Commission, adopted in 1943, an *Ad Hoc* Regional Survey Committee was constituted for Bengal and Assam in Calcutta in 1945. The Committee is fortunate to have the services of Sir Jadunath Sarkar as Chairman and of Dr. N. K. Sinha as Secretary. Its object is to survey not only the records now lying mostly unexplored in the archives of the Calcutta High Court and the district collectorates but also those which are likely to be treasured in the private archives of ancient families like those of the Nawab Bahadur of Murshidabad, the Natore Raj and the Burdwan Raj. We are glad to learn that during the short period that the Committee has been at work, it has already succeeded in exploring to a great extent the old records in the High Court. One of the important discoveries of the inspection held so far is the Will of Omichand, written in Nagri character, a certified English translation of which has been obtained through the official channel. In course of an investigation in private archives in the Murshidabad district, again, a letter of great historical importance, written by the famous Maharaja Nandakumar to his son, Gurudas, was unearthed and a photograph was taken. The letter has all these years been preserved " as a cherished heirloom " in a Kunjaghata family which traces its descent from the eldest daughter of the Maharaja. This letter is written in old Persianised Bengali which was in use in Nandakumar's days. It refers to Jagatchandra, a son-in-law of Nandakumar, who had his own views about the Maharaja and later actively joined his enemies. It otherwise also throws new light on some aspects of the tragic history of the family. These finds indicate how much history may be enriched by a systematic survey of the records now lying, practically beyond reach, either in private or in official district archives. It was, therefore, an appropriate suggestion on the part of the Committee that the Government of Bengal should allow the district records, no longer necessary for administrative use or reference, to be transferred to the two Universities of the province. The Government, however, could not fall in with the proposal but made a suggestion of their own to the effect that a central record office might be set up in Calcutta to house these old records of the district offices. This suggestion may also be welcome, if there was any chance of its being properly worked out. It is, however, unfortunate that nothing has been done so far by the Government in this direction,

preoccupied as it had been with other duties. Now that the province has been divided and West Bengal has come under a government of its own, it is expected that it will pay its attention to this question.

Indo-China—

At the time of writing, Viet-Nam is not very much in the newspaper headlines. But that does not mean that there has been any permanent solution of the political problem in this part of the world. While Viet-Nam is unwilling to give up its legitimate demands, the French Government, now shorn of its Communist elements, continues to be adamant. To many here Indo-China is an unfamiliar region and about the background of its present political problems there is no clear idea in their mind. In view of this it may be pertinent to devote a paragraph or two to this background.

This region consists of a few territories with separate names, though it should be borne in mind, all of them have a common civilisation. These territories are Cambodia, Cochin China, Annam, Tonkin, and Laos. The old name of Annam was Viet-Nam or Land of Peace and it is this name which has been revived. Cambodia has a population of three million, Cochin-China four million and six hundred thousand, Annam six million and two hundred thousand, Tonking nine million and two hundred and fifty thousand and Laos one million and two hundred thousand. So, all told, this region has a population of about twenty-four million. But in the absence of political unity this large population could not be as effective against the imperialism of France as it might otherwise be. All these territories had their own separate identity when the French Government established its authority in the last century and it was but expected that it would do nothing to foster unity where none had existed. So localism continues to be the dominant feeling and it stands in the way of a successful fight against the imperialist hold of France.

After the collapse of France in 1940, Indo-China continued to be dominated by that country through a Governor-General responsible to the Vichy authorities. But the on-rush of the Japanese made things different. The Governor-General, Admiral Decoux, surrendered to them with all the forty thousand French people living in one capcaity or another in these territories. French authority was thus rolled up. Left to themselves, it would have been impossible for the French Government to regain their control after the surrender of the Japanese in 1945. But as in Indonesia, so in Indo-China the British Government came to the rescue of the fallen white power. It was not in the interests of British imperialism in Asia that white domination in Indo-China or Indonesia should be so unceremoniously done away with. Accordingly, with British co-operation the French returned.

Meanwhile the Emperor of Annam, a puppet of the French, had to abdicate, so that the territory over which he was supposed to rule might become an independent republic. The man who stimulated and organised this movement of independence and who became the president of this new republic was no other than Ho-Chi-Minh. He is now past middle age and has experiences of a varied character to his credit. Son of a father who was one of the pioneers of the national movement in Annam and who had to pay the penalty for this offence with exile from his native country, Ho-Chi-Minh took naturally to revolutionary work and moved about the world with eyes open and ears alert. He studied socialism and socialist movements wherever he went and finished up by revolutionary training in Moscow, which lasted seven years. Before returning to his country he had also served for some time in the Communist army in China. From 1943 onward he worked incessantly for the liberation not only of Annam but of the whole of Indo-China from the thraldom of France. He does not believe that the territorial divisions to which the French have adhered are natural. Cochin-China, for instance, should be part and parcel of a state which would include Annam, otherwise the economy of the country would be unbalanced.

But, as it has been pointed out already, the British Government and people were unwilling to let Ind-China slip out of white control. The French were still in a disorganised condition and they by themselves would not have been in a position to cope with Ho-Chi-Minh's activities. Accordingly, the British Major-General Gracey accompanied with his troops the French General Leclerc and occupied Cochin China. Thus began the re-occupation of Indo-China by the French. Naturally it involved them and their allies in a war with the Viet-Namese forces of Ho-Chi-Minh. We do not know what will be the final outcome of this war, which has not yet been officially closed. It is not unlikely that the ill-equipped forces of Viet-Nam may find it difficult to stand the ground against the forces sent by France and initially assisted by Britain. But such victories on the part of the occupation forces of France need not necessarily break the back of the resistance movement in Indo-China. Days of colonial rule which fattened European peoples and sucked dry the African and Asiatic territories are over.

Who Rules Albania ?—

King Jog, who is in exile, has no future in Albania. In his place now presides over the destiny of his country Colonel-General Enver Hoxha, not, of course, as King but as Premier. He is now only about thirty-eight and has a chequered career behind him. The Greeks give it out that he was at one time a daring bandit ; but in which period of his life he played this part, we do not know. In fact the details of his career which have so

far trickled out do not establish the veracity of this observation. His parents were prosperous and, as would be fitting, he received a good education which he finished in Brussels and Paris. His merit and possibly the influence of his family were recognised in his appointment as Secretary to the Albanian legation in Belgium. Maybe, it was while he was working in this capacity, that he became a convert to Communism, and in order that he might spread his ideas among his countrymen, he threw up his diplomatic job in Brussels and returned to Albania where he settled down as a teacher of French. It is not unlikely that he took some part in the many plots which were hatched against the continuance of King Jog's dictatorship. But details at our disposal are not quite clear about it. Later, however, when the Italians invaded Albania, he readily withdrew to the hills and organised there a guerrilla band to fight the Fascists. This band became an important plank of the National Liberation Front which was formed in 1942 and Hoxha rose rapidly to power and authority. He became a Colonel-General with a command over thirty thousand men. The discipline he maintained over his army was inexorable and his contribution to the liberation of Albania was greater than anybody else's. Naturally, as Italy surrendered, Hoxha declared himself the Premier of his country. His Government has entered into a treaty with Jugoslavia, the neighbouring Communist state, and he rules Albaina with the cooperation and assistance of the Slavs who agree with him ideologically.

Why U.S. Congress is Not as Efficient as it should be—

A recent writer discusses the question of the efficiency of the United States Congress. He tells us that although the procedure of work in the Congress may be reorganised, this body cannot take its rightful place in the mechanism of American government, unless the Senators and Representatives have better opportunities of devoting their time to public work. The late Viscount Bryce referred to the different kinds of work which the Deputies of the French Chamber were obliged to perform for their constituents. More important than their attending to the business of the Chamber was their duty to them in the matter of procuring this or that from Paris. Sometimes they would be called upon to purchase umbrellas for voters in their constituency and sometimes they would be required to secure for them the services of wet nurses. Without these services they would be unable to retain their seats, however zealous and punctilious they might be as legislators. In the United States, it is complained, such services the Congressmen have to render on a far larger scale. Their time is eaten up largely as errand-runners. So although a Representative may spend 9,500 dollars and a Senator 32,400 dollars a year for securing assistance from secretaries and clerks, they still cannot be as useful to the nation as they should be. They have not the time to

Reviews and Notices of Books

The Sikhs with glossary of Indian words and index.—By Professor John Clark Archer. Published by the Princeton University. Pp. 353. Indian Price Rs. 15.

This book while a study of Sikhism from the standpoint of comparative religion gives nonetheless a very readable account of the rise and progress of the community incidentally describing how, starting, as an attempt towards synthesising Hinduism and Islam it, under pressure of various circumstances, each of which has been presented very clearly, assumed the form it has today. The treatment is clarity itself and even the most careless of readers will not find any difficulty in understanding the three aspects of Sikhism—religious, social and political.

It appears that the author, who is the Hoober Professor of Comparative Religion at the Yale University was a teacher at the Jubbalpur College in 1907 and that he has resided for years in India and visited many parts of it. He knows Hindi, Urdu and Gurmukhi and lectured at the Sikh Khalsa College, Amritsar, in 1937. This firsthand knowledge of the problems of the Sikh community has enabled him to produce a very valuable book. Probably the last two chapters, the first of which deals with the changes in the Sikh community due to western influences and the second giving an estimate of Sikhism from the standpoint of comparative religion will appeal most to the thoughtful reader.

H. C. MOOKERJEE

Assam.—By Alban Ali and Eric Lambert. Oxford Pamphlet on Indian Affairs No. 37. Published by the Oxford University Press. Pp. 32. Price As. 6.

It would not be easy to find descriptions of the geography, the flora and fauna, the peoples and the history of Assam, its tea industry and its administrative machinery giving so much authentic information within such a short compass. Of special interset is the last third of the book giving an account of the evolution of self-government and the contribution of the province to the war effort.

Leader By Merit.—By Prof. Abdul Majid Khan, M.A., Professor, Forman Christian College, Lahore. Published by Indian Printing Works. Kacheri Road, Lahore. Pp. 312. Price Rs. 5/8.

This, in the language of the author, is " a study of the career and character of Sardar Patel, as well as his ideas and ideals, including all his important speeches from 1921 to 1946."

Sardar Patel has many admirers and undoubtedly they would have liked some more detailed information about his life. The author has approached his heroe's ideas and ideals in a rather piecemeal fashion with the result that there are many repetitions which some at least would regard as uncalled for. The many extensive quotations from the Sardar's speeches will be valuable so long as no collection of them is published. The book would probably have won greater approval if the material scattered through it had been differently arranged. From one angle it may be regarded as a history of India's struggle for freedom as manifested through the life of one of its leaders.

M. B. B.

Two Stories.—By Rabindranath Tagore. Translated by Krishna Kripalani, 1945. Pages 120. Rs. 3-8-0. Visvabharati, 2, College Square, Calcutta.

Another short story or novel of Tagore's is available in English. This is *Two Sisters*. The translation is delightful. The plot,—if plot there be,—is simplicity itself. There are four short biographies told in the form of character-sketches. The two women, Sarmila and Urmi, have been exhibited almost as mathematical contrasts in emotional as well as intellectual make-up. Equally antithetic are the men, Sasanka and Nirad, the former a martyr to business ambition, and the latter a young aspirant to science and social work. The career of Nirad is, however, half-told.

Tagore has not followed his Tagorean technique in this place. He has not devoted lengthy passages to dissect the brains or hearts of these four persons in the usual psychosomatic fashion. The linguistic flourish also has been renounced. The method followed is concrete. The habits and activities of the two couples have been detailed without fuss and without much attempts at interpretation. The developments can therefore be read easily even by those whose sole literature is the news-stories of dailies. All the same, orthodox Tagoreans are likely to regret missing the usual Tagore touch.

The careers and complications exhibited in this story are as elementary as conceivable. People in Europe and America, nay, in Asia and Africa, may find in *Two Sisters* almost a cinematograph of the domestic and social life in Bengal in the twentieth century. The "little triangle" of this piece is as primitive as human history itself. There is hardly any situation necessary to evolve this. No modernism has cast its shadows on Tagore's conception or execution. The blessings or curses of industrial civilization are irrelevant in this picture. There is of course Nirad's voyage to England and Urmi's contemplated dedication to social service after training abroad. Besides, Sasanka is a budding bourgeois and quite a bit of the business magnate in the engineering line. But the impacts of these new profe-

fessions, male and female, on the tenor of family life and the social set-up have not influenced Tagore in the execution of his design. He has deliberately, it seems, avoided the complexities of situation and intrigues of incidents as common in the capitalistic Great Society of today.

The contrast between any theme of modern Western authors and the theme worked upon by Tagore in this particular piece is as profound as that, generally speaking, between Galsworthy's and Shaw's works and those of, say, Shakespeare. For the modern taste Shakespeare is too naive and antique or mediaeval. Tagore's *Two Sisters* would likewise be unpalatable to the modernist gourmands in literary art.

The picture of intellectual middle class called up in *Two Sisters* is valid virtually for all Bengal, nay, all India in the second quarter of the twentieth century. Social, economic, and political India today may exhibit here a bit of the " masculinization " of woman, there a patch of free love, and at another place perhaps signs of family disintergration or even of broken home. But altogether these modernisms of the social pattern may be ignored in a realistic view of the Indian economic and cultural economy. Tagore has neither stressed nor minimized the features of the Bengali inter-human pattern. He has devoted his art to a faithful portrayal of virtually any two couples among India's contemporary intellectuals.

BENOY SARKAR

Ourselaes

Ramananda Lecturer

Mr. St. Nihal Singh, the veteran journalist, who was so fittingly appointed to deliver lectures on "Freedom of the Press with Special Reference to India" as Ramananda Lecturer, 1945, is expected to deliver the lectures in December next.

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University Representative on the Historical Records Commission

Dr. N. K. Sinha has been re-nominated by the University for five years as an Associate Member of the Historical Records Commission.

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Kalyankumar Mookerjee Research Scholarship

In regard to the award of the scholarship in 1947 a special Committee of seven members with the Vice-Chancellor as Chairman was constituted.

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University's Representative at the Installation of Dr. Stoddard as President of Illinois University

On May 16, 1947, Dr. George Dinsmore Stoddard was installed as President of the University of Illinois. At this ceremony the University of Calcutta was represented by Mr. P. C. Chatterjee.

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Professor M. N. Saha

Dr. M. N. Saha, Palit Professor of Physics, has been appointed a member of the Indian Central Jute Committee.

Official Notifications, University of Calcutta

Order by the Vice-Chancellor and Syndicate of the Calcutta University

Notification No. Misc.

It is hereby notified for general information that the next Short Trainng course in Agricultural and Animal Husbandry Statistics under the Imperial Council of Agricultural Research, New Delhi, will commence from 15th August, 1947, in stead of from 15th January, 1947. Detailed particulars in this respect may be had of the Secretary, Imperial Council of Agricultural Research, Tarachand Buildings, Connaught Circus, New Delhi, on application.

Senate House,
The 25th February, 1947.

B. B. DUTT,
Registrar (*Offg.*).

The following orders have been passed with regard to the candidates who adopted unfair means or who were found guilty of breaches of discipline at the B.Sc. Examination, 1946 :—

(*i*) The examination of the undermentioned candidates is cancelled and they are debarred from appearing at any Examination of the University in 1947 :—

1. Sibapada Misra,
   Ber. 23,
   Regd. No. 8670 of 1941-42,
   Berhampore K. N. College.

2. Dilipkumar Sen,
   Ber. 59,
   Regd. No. 10690 of 1942-43,
   City College.

3. Radhagopal Sen,
   Ber. N. 4,
   Regd. No. 11220 of 1939-40,
   Non-collegiate student.
   Berhampore K. N. College.

4. Chittaranjan Modak,
   Cal. 78,
   Regd. No. 1166 of 1941-42,
   Bangabasi College.

5. Somendranath Ray,
   Cal. N. 101,
   Regd. No. 133 of 1940-41,
   Non-collegiate student,
   Vidyasagar College.

6. Abdul Khalique,
   Cal. N. 121,
   Regd. No.
   Non-collegiate student,
   Presidency College.

7. Sukhamay Bhaumik,
   Com. 6,
   Regd. No. 2436 of 1942-43.
   Comilla Victoria College.

8. Sailendranath Das,
   Gau. N. 10,
   Regd. No. 5346 of 1943-44,
   Non-collegiate student,
   Gauhati Cotton College.

9. Jyotiprakas Datta,
   Kri. 22,
   Regd. No. 2920 of 1941-42.
   Krishnagar College.

10. Gajendranath Ghosh,
    Mid. 13,
    Regd. No. 909 of 1942-43,
    Midnapore College.

(*ii*) The examination of the undermentioned candidates is cancelled :—

1. Prasannakiran Gupta,
   Ber. 18,
   Regd. No. 4399 of 1943-44,
   Berhampore K. N. College.

2. Paresnath Sen,
   Cal. 613,
   Regd. No. 10693 of 1942-43,
   Ripon College.

3. Arunkumar Sanyal,
   Cal. 614,
   Regd. No. 6568 of 1942-43,
   Ripon College,

4. Shaukat Ali Khan,
   Cal. 869,
   Regd. No. 71 of 1943-44,
   Scottish Church College,

5. Chinmayi Dasgupta,
Cal. F. 8,
Regd. No. 8144 of 1940-41,
Asutosh College.

6. Lakshminath Dasgupta,
Cal. N. 151,
Regd. No. 9081 of 1940-41,
Non-collegiate student,
Scottish Church College.

7. Jibakanta Barua,
Gau. N. 12,
Regd. No. 8661 of 1940-41,
Non-collegiate student,
Gauhati Cotton College.

Senate House,
The 29th November, 1946.

A. P. DASGUPTA,
Controller of Examinations (Offg.).

Notice

The undermentioned candidate is admitted to the degree of Doctor of Philosophy. The subject of the thesis submitted by him and approved by the Board of Examiners is also stated below.

Name	Title of the Thesis
Nandadeva Wijesekera	.. Early Sinhalese Painting

Senate House,
The 31st January, 1947.

A. P. DASGUPTA,
Controller of Examinations (Offg.).

Notification No. Misc. R. 7

It is hereby notified for general information that the following changes in Chapters XI, XXXIII and XXXVII of the Calcutta University Regulations relating to the introduction of Radio Physics and Electronics as a separate subject for the M.A. and M.Sc. Examinations have been sanctioned by Government :—

CHAPTER XI. (UNIVERSITY TEACHERS)

In Section 16 (pp. 41-42, Edition of 1945), the following be added :— ' XII. Radio-Physics and Electronics.'

CHAPTER XXXIII. M.A. EXAMINATION

In Section 5 (pp. 231-32, Edition of 1945), under the subject ' XVIA. Applied Physics' the following be inserted :

' XVI-B. Radio Physics and Electronics'

CHAPTER XXXVII. M.SC. EXAMINATION

In Section 5 (p. 387, Edition of 1945), under the subject III-A. Applied Physics, ' the following be inserted :—

' III-B. Radio Physics and Electronics.'

In Section 6 (same page), the words ' Radio Physics and Electronics ' be inserted after the words 'Physics.'

The syllabuses for ' Radio Physics and Electronics ' be inserted after syllabuses for ' Applied Physics ' (p. 403 Edition of 1945).

Under head ' General (p. 413, Edition of 1945) of Section 8 :—

In paragraphs (*c*) and (*d*) the words ' Radio Physics' and 'Electronics' be inserted after the word ' Physics.'

N.B.—The above changes will be given effect to from the Examination of 1949.

Senate House,
The 30th November, 1946.

B. B. DUTT,
Registrar (Offg.).

No. F.14-14/46-E.IIIP.

Government of India

Department of Education

New Delhi 3, the 18th February, 1947.

From
Sir John Sargent, C.I.E., M.A., D.Litt.,
Secretary to the Government of India.

To
The Chief, Indian Military Mission,
C/o. H ., Control Commission Germany (B.E.),
Berlin, B.A.O.R.

Sub : *Scientific Reviews*

Sir,

I am directed to acknowledge with thanks the receipt of your letter No. 306/4/G, dated the 27th November, 1946, and to forward a list showing the requirements of

the various offices of the Government of India, Scientific and Research Institutions and Universities for the Scientific Reviews to be published in Germany.

I am to request that copies of the *Reviews* may be supplied direct to the addresses given in the list and the question of payment, if any, also settled directly with the indentors to whom a copy of this letter is being endorsed.

I have the honour to be,
Sir,
Your most obedient Servant,
S. R. SENGUPTA,
For Secretary.

NO. F.14-14/46-E.IIIP

New Delhi 3, the 17th February, 1947

Copy together with relevant extract from the list referred to above forwarded for information to the Registrar, Calcutta University, Calcutta.

By order,
S. R. SENGUPTA,
For Secretary.

Statement showing the requirements of the various offices of the Government of India, Scientific Associations and Universities, etc. for the " German Scientific Reviews."

Designation and Address.	No. of copies required.	Subjects.	Remarks.
Registrar, Calcutta University, Calcutta	5	All subjects	

Notice R.10

It is hereby notified for general information that the following changes in the University Regulations relating to the tenure of office of the members of the Faculties as members of the Boards of Studies have been sanctioned by Government.

I. The second paragraph of Section 5, Chapter II of the Regulations be deleted.

II. In Section 7, Chapter III the words ' (the including Added Members) ' *be added* after the words " All members " and the following note *be inserted* below the the Section :—

Note.—Subject to the provisions of Section 5, Chapter II of the Regulations a member of a Faculty shall not cease to be a member of the Board of Studies to which he belongs until the annual constitution of the Board under Sections 3, 4, 5 and 6 of Chapter V of the Regulations.

III. (*a*) The following words *be deleted* from the first paragraph of Section 4, Chapter V :—

" and shall severally.....eligible for re-apointment."

(*b*) The following new Section, *viz.*, Section 6A, *be added* after Section 6, Chapter V :—

" 6A. Members of a Board (including co-opted Members) shall hold office till the next annual constitution of the Board as hereinbefore provided. They shall be eligible for re-appointment."

Note.—The changes will be given effect to from the 1st January, 1947.

Senate House,
The 16th January, 1947.

B. B. DUTT,
Registrar (Offg.).

Notice R.11

It is notified for general information that the following changes in Chapter XXXVII of the University Regulations (Edition of 1945) under head " Applied Chemistry," relating to the introduction of Plastics as one of the special subjects under Paper IV of the M.A. and M.Sc. Examinations in Applied Chemistry has been sanctioned by Government.

Under Paper IV—' Special subject '

I. The following words *be added* after the words " Special Subjects of which one must be taken by the student :—

' from the following list which may be modified from time to time by the Syndicate on the recommendation of the Board of Higher Studies in Applied Chemistry and the Executive Committee of the Council of Post-Graduate Teaching in Science.'

II. (*a*) The following *be inserted* after " 7. Pigments, paints and varnishes " in the list of special subjects under Paper IV :—

'8. Plastics '

(*a*) The following *be inserted* after the Syllabus for Chemical Engineering (p. 397—Ed. 1945) :—

"Plastics"

Theoretical

(1) Definition—Importance—Natural and Synthetic plastics—Statistics.
(2) Natural resins—Copal, Dammer, etc.—Rasin. Asphalt—Lac-Rubbber.
(3) Modified natural plastics—Estorgum—Cellulose acetate, Viscose, Cellulose nitrates—Celluloids Cassin formaldehyde.
(4) Manufacture of raw materials for the production of Synthetic Plastics—Formaldehyde, Glyceral Phthallic anhydride Urea, Phenol and Cresols, Indene of Coumarene, Furfural, Vinylchloride, Vinylidene chloride, Butadience, Mono-Dymethyl butadiene Protein acids.
(5) Plastics derived from oils and plastics—Fatty acids, other miscellaneous—Hydrocarbon resins, Liquinresins, sulphonamide resin, Thiourco Plastics, etc.
(6) More important synthetic Plastics—Bakelite, Glyptal, Beetle, mylon, etc. and their manufacture.
(7) Synthetic drying oils, waxes and varnishes.
(8) Synthetic rubber.
(9) Chemical and Physical proportions of Plastics—Structure of Plastics.
(10) Moulding practice, Plasticisors, accellerators, hardness, Fillers, colours, pigments—Moulds—Design and metal requirements—Types of moulding—Injection, Compression—Gold moulding—moulding presses and their manipulation.
(11) Fabrication of moulded materials—moulding, casting, laminating, extruding, swedging—finishing.

Practical

(1) Analysis of raw materials.
(2) Preparation of typical plastics—Cellulose acetate—visedue Bakelite, Glyptal urea—for formaldehyde resins, casein formaldehyde.
(3) Preparation of moulding powder and moulded material.
(4) Chemical and Physical properties of Plastics."

III. The following *be added* at the end of the Syllabuses in different subjects under head 'Applied Chemistry' (page 400 of the Regulations, Edition of 1945) :—

'The Syllabuses in different subjects may be modified from time to time by the Syndicate on the recommendation of the Board of Higher Studies in Applied Chemistry and the Executive Committee of the Council of Post-Graduate Teaching in Science."

The year from which the above changes will be given effect to will be modified later on.

Senate House, B. B. DUTT,
The 7h February, 1947. *Registrar (Offg.).*

Notification No. Misc. R 12

It is hereby notified for general information that Government has sanctioned the following changes in Chapter XXVI of the Calcutta University Regulations relating to the conditions of study in affiliated colleges.

CHAPTER XXVI

Section 1—

(*i*) *Insert* the following below the paragraph beginning with 'Provided also that in Assam College'—under Section (*i*) Sub-section (*ii*) :—

(*iii*) B.Com. Examination—

55 lectures in each subject of which not less than 20 shall be delivered in the second year.'

(*ii*) The following paragraph *be inserted* at the end of the Section :—

In addition to the minimum number of lectures specified above every college shall hold the minimum number of tutorial classes to be prescribed by the Syndicate in the subjects for the Intermediate Examination in Arts or Science, or B.A., B.Sc. or B.Com. Examination in which the college is affiliated.

A tutorial class shall consist of not more than 25 students.

Section 2, line 2—

(*i*) *Insert* 'or hold the minimum number of tutorial classes' after 'lectures.'

(*ii*) The following clause *be inserted* below the section :—

'The college shall furnish the University at the end of each session with a statement showing the total number of lectures delivered and the total number of tutorial classes held, subject by subject, during the session just closed and the two sessions immediately preceding.'

Section 3, line 1—

Insert 'and every tutorial class' after 'every lecture.'

Section 4, lines 3-4—

(*i*) *Replace* 'a lecture' a tutorial class held.

(*ii*) The words 'or class examination' *be omitted.*

Section 6, line 3—

Insert ' and at least 60 per cent of the tutorial classes held ' after ' lectures delivered.'

Section 7—

Insert the following below the section—

Note.—If any section of students or if all the students, of a class or a section of a class, refuse to attend it, the class shall nevertheless be deemed to have been held and lectures delivered therein and the students concerned shall be marked absent.

Section 8, line 5—

Insert ' and tutorial classes ' after ' lectures.'

Section 9, lines 3, 6 & 8—

Insert ' and the total number of tutorial classes held ' after ' Lectures delivered.'

Section 10—

(*i*) In line 3 *inseri* ' and 60 per cent of tutorial classes ' after ' lectures.'

(*ii*) In line 5 *insert* ' and tutorial classes ' after ' lectures.'

(*iii*) In line 9, *insert* ' and 60 per cent of tutorial classes held ' after ' delivered.'

(*iv*) The following paragraph *be inserted* at the beginning of the Section :—

If a college fails to deliver the minimum number of lectures and to held the minimum number of tutorial classes prescribed in any subject or subjects the college shall be liable to be debarred from sending up candidates for admission to the examination concerned without the sanction of the Syndicate previously obtained.

The following new Section, *viz.*, Section 14 *be inseted* at the end of the Chapter XXVI :—

14. Notwithstanding anything stated hereinbefore the Syndicate shall have power, during the first three years after the Regulations regarding tutorial classes come into force to relax them or to suspend their operation in respect of attendance at or the holding of such classes in any subject or subjects for such period or periods and for such college or colleges as the Syndicate may decide.

The changes will be given effect to from the commencement of the session 1947-48.

Senate House,
The 21st April, 1947.

B. B. DUTT,
Registrar (*Offg.*).

UNIVERSITY OF DELHI

DELHI UNIVERSITY ALL INDIA SCHOLARSHIPS

The University of Delhi has instituted the following Fellowships and Scholarships tenable at the University :—

1. *Three University Research Fellowships*, each of the value of Rs. 175 p.m. tenable for two years, in the Faculties of Arts, Science and Law.

The selection of the Fellow will be made by the Board of Research Studies of the University. Applicants must possess at least a first class Masters degree and have given proof of a marked aptitude for research.

The selected Fellows will be required to reside in the University Hall.

2. *Six Post-Graduate Scholarships*, each of the value of Rs. 100 p.m. tenable for two years, open to Honours graduates in the Faculties of Arts, Science and Law. Applicants must possess at least a first class Honours degree. Selection will be made by a Committee appointed by the Academic Council.

The selected Scholars will be required to reside in the University Hall or in one of the recognised Colleges of the University.

Applications for Fellowships and Scholarships should be made on the prescribed form, obtainable from the Registrar, and should reach the Registrar not later than 31st May.

Note.—Canvassing by or on behalf of any candidate will disqualify him.

M. A. HOSSAIN,
Registrar.

Delhi, the 8th April, 1947.

No. G/1016 *Dated Delhi, the 8th April, 1947.*

Copy forwarded to the Registrars of all Indian Universities for information and favour of notification.

M. A. Hosain,
Registrar.

A Memo. from the Deputy Surgeon General, Bengal, forwarding a Memorandum and copies of letters from the Director General, Indian Medical Service, regarding a scheme for the training of Junior Indian Medical Service Officers for Specialist appointments and requesting that the authorities concerned may be approached to support the proposal and indicate when the scheme may be taken into operation.

No. MD/A(1)/21/1/47

Copy with copy of the enclosures forwarded to the Registrar, Calcutta University, Calcutta, for information with the request to please furnish the information required by the Director General, Indian Medical Service.

The 30th April, 1947.

Sd./- Illegible.
Dy. Surgeon General, Bengal.

No. 25-3/46-P-II.
Office of the Director General,
Indian Medical Service, New Delhi.
The 20th Sept., 1946.

Memorandum

The Medical Directorate is desirous of resuscitating a scheme for the training of Junior Indian Medical Service Officers for Specialist appointments, which was laid out in a Government of India Defence Department letter No. Z-13343/6/D.M.S. (1) of 24th August, 1946, as amended by their number Z-13343/22/DMS (1) of 17th October (copies attached).

Would you kindly approach the authorities concerned to support this proposal and please indicate when the scheme may be taken into operation.

It is thought that facilities may be made available for these officers to obtain the various post-graduate diplomas given by the Universities concerned, but it is understood that in the case of M.D. and M.S. the candidate must have been a graduate of that University. May it please be indicated whether the post-graduate diplomas such as the D.G.O.D.O. and D.L.O. would be open to these candidates irrespective of whether they are graduates of that university.

An early reply is requested.

E. T. N. TAYLOR,
Lieut. Col. I.M.S.
for Director General, I.M.S.

Copy of letter No. Z-13343/6/(D.M.S.I.), dated the 24th August, 1936, from the Government of India, Defence Department (Army Branch, to the Adjutant-General in India).

Training of Junior Indian Medical Service Officers for Specialist appointments

The Government of India sanction, with effect from the 1st October, 1936, the following scheme for the deputation of Junior Officers of the Indian Medical Service in Military employ for training for Specialist appointment :—

(1) Four selected Junior Indian Medical Service Officers to be sent to the following civil hospitals for training in the subjects specified and when these are trained their places to be taken by four more and so on :—

Calcutta, Medical College	.. Surgery
Calcutta, Carmichael Hospital	.. Medicine
Madras, Hospital for women and children, Egmore	.. Gynaecology and Medicine
Lahore, King Edward's Medical College	.. Opthalmology and Ear, Nose and Throat.
Patna, Prince of Wales Hospital	.. Surgery
Bombay, Bai Motlibai Hospital	.. Midwifery and Gynaecology

(2) The duration of the training will be six months.

(3) During the period of the training the officers :—

(*a*) will be attached for purposes of pay and discipline to the local Indian Military Hospital or the nearest military hospital.

(*b*) will receive no extra allowance except that any officer sent to Calcutta or Bombay will, along with other Indian Medical Service officers of the garrison, draw Presidency compensatory allowance and house rent allowances and in the case of Madras the local house rent allowance. The issue of these allowances will be governed by the ordinary rules on the subject.

(*c*) travelling allowances will be admissible as for a journey on permanent duty, but conveyance of motor cars or charges will not be admissible.

(4) The expenditure involved will be debitable to Defence Services Estimates as shown below :—

Compensatory and house rent allowances /-Head 2-1(*a*) Pay of Officers. -Head 7-A-(*c*)
Travelling allowance .. travelling and outstation allowances

Copy of Corrigendum No. Z-13343/22 (D.M.S.I.), dated the 17th October, 1939, from Government of India, Defence Department (Army Branch) apointments :

For the existing list of civil hospitals in paragraph 1, substitute the following :

Subject	Institutions affording training
Surgery ..	Medical College, Calcutta; Prince of Wales Hospital, Patna; Lady Reading Hospital, Peshwar; Irwin Hospital, Delhi; King Edward Medical Hospital, Secunderabad.

Medicine	..	Carmichael Hospital, Calcutta ; Lady Reading Hospital, Peshwar, Irwin Hospital, Delhi ; King Edward Medical Hospital, Secunderabad.
Gynaecology, Midwifery and Obstetrics		Hospital for Women and Children, Egmore, Madras. Bai Motlibai Hospital, Bombay. Lady Willingdon Hospital, Lahore. King Edward Medical College, Lahore. The Bowring and Lady Curzon Hospital, Bangalore.
Ophthalmology		King Edward Medical College, Lahore. Hospital at Moga or Gogra. Eye Hospital, Medical College Hospitals, Calcutta.
Ear, Nose and Throat		King Edward Medical College, Lahore.
Serological Work	..	Imperial Serologist's Department, Calcutta.
Mental Diseases	..	European Mental Hospital, Ranchi.
Bacteriological and Research Work		Pasteur Institute, Coonoor and Central Research Institute, Kasauli.

2. This Department letter No. Z-13343/16 (D.M.S.I.), dated the 20th March, 1939, is hereby cancelled.

Office of the Director of Public Instruction, Bengal

Notification

Applications are invited for the following scholarships of the value of Rs. 55 per month each to be awarded during the year 1947 for training six Bengalees at the Indian Institute of Science, Bangalore ; (*i*) Two scholarships, tenable for a period of three years in the Department of Electrical Engineering.

(*ii*) Two scholarships, tenable for a period of three years in the Department of Chemical Engineering.

(*iii*) Two scholarships, tenable for a period of one year in the Department of Aeronautical Engineering.

One of the two scholarships in each Group noted above is reserved for Bengalee Muslims.

2. Minimum qualifications for admission to different courses are as follows :—

(*i*) Electrical Engineering Course—Second Class Honours degree in Physics of Calcutta or Dacca University.

(*ii*) Chemical Engineering Course—Second Class Honours degree in Chemistry with Physics and Mathematics as subsidiary subjects.

(*iii*) Aeronautical Engineering Course—Second Class B.E. Degree either in Mechanical or Electrical Engineering.

3. Applications should be submitted to the Director of Public Instruction, Bengal, Calcutta, by the 15th June, 1947, at the latest. Each application (no prescribed form) must include copies of University certificates, testimonials from Professors or other qualified persons and a full statement of academic qualifications and the particular course to be taken by the applicant. The present age, permanent residential and present addresses including the telegraph office should be clearly mentioned in the application.

4. The selected candidates will be required to deposit a sum of Rs. 150 with the Registrar, Indian Institute of Science, Bangalore, to meet any loss which they may occasion to the institute by damaging apparatus or other property. This amount after deduction, if any, will be refunded to the students concerned on their leaving the Institute.

Calcutta,
The 1st May, 1947.

Sd./- S. DATTA,
Director of Public Instruction,
Bengal.